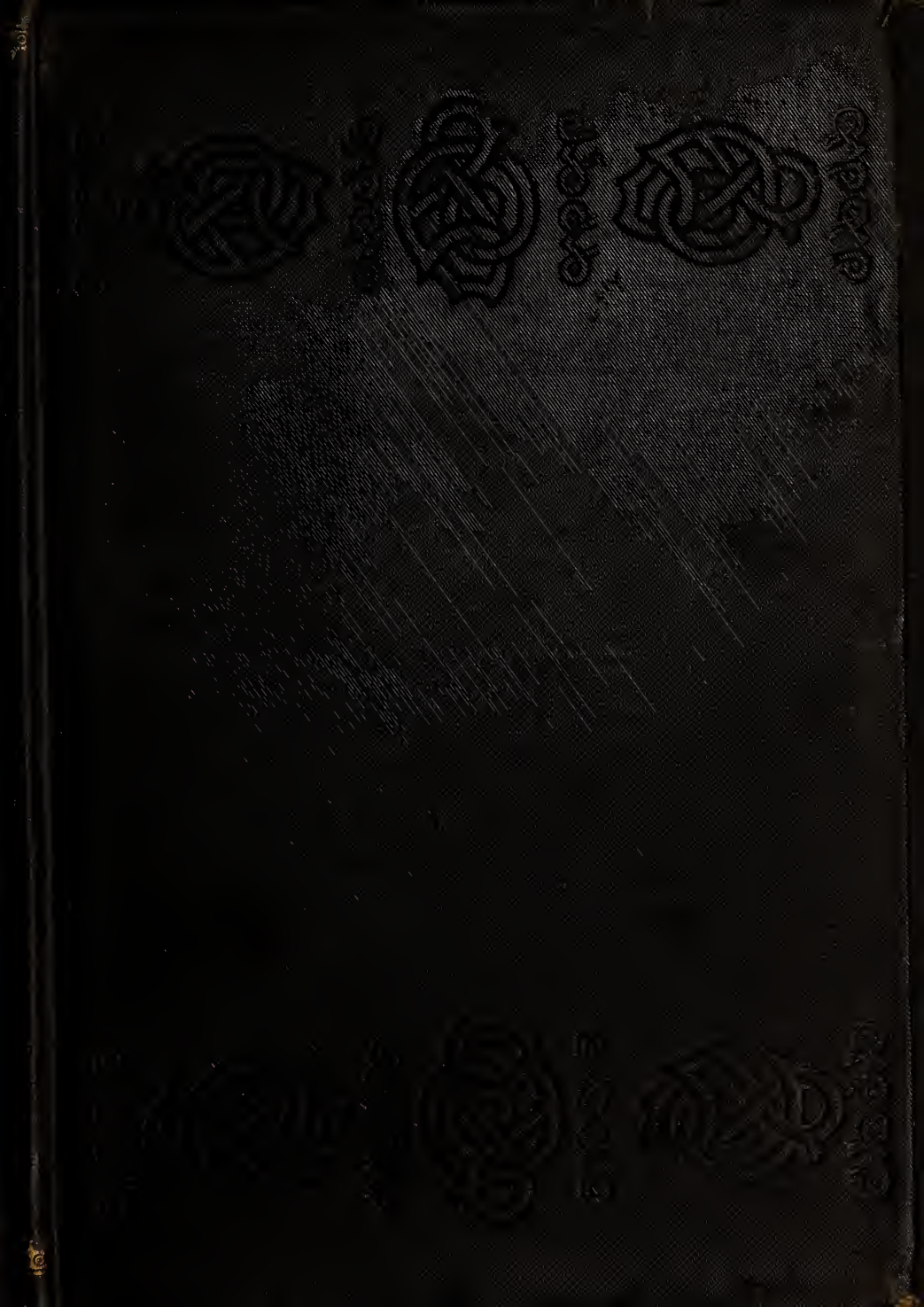

Class B3 2825

Book R8

Copyright No.

COPYRIGHT DEPOSIT.

THE WONDERS OF THE REVELATION OF JESUS CHRIST

BEING AN EXPOSITORY TREATMENT OF THE CLOSING BOOK OF THE BIBLE, IN WHICH THE HISTORY OF THE FULFILLMENT OF ITS PROPHECIES AND WONDERFUL SYMBOLICAL FORECASTS ARE DEFINITELY, LOGICALLY AND CONSISTENTLY LOCATED, TREATED AND EXPLAINED.

BY

WILLIAM RUBLE,

Author of "Letters to the Jews and Gentiles."

CINCINNATI, O.

THE STANDARD PUBLISHING CO.,

Publishers of Christian Literature.

I 1901

BS2825
.K8

THE LIBRARY OF
CONGRESS,
TWO COPIES RECEIVED
MAY 31 1901
COPYRIGHT ENTRY
May 1, 1901
CLASS a XXc. No.
8492
COPY B.

Copyright, 1901, by
THE STANDARD PUBLISHING COMPANY.

"Blessed is he that reads, and they that hear the words of the prophecy, and keep the things which are written therein."

CONTENTS.

PAGE.

CHAPTER I.

Preliminary to the Revelation Which God Gave Unto His Son Jesus Christ, to Show Unto His Servants..... 1

CHAPTER II.

Date and Circumstances..... 11

CHAPTER III.

John's Introduction to the Prophecy..... 17

CHAPTER IV.

Letters to the Seven Churches..... 21

CHAPTER V.

The Throne in Heaven and the Seven Seals..... 29

CHAPTER VI.

The Seventh Seal and First Four Trumpets..... 40

CHAPTER VII.

The Fifth Trumpet..... 53

CHAPTER VIII.

Sixth Trumpet Sounds..... 62

CHAPTER IX.

The Angel with the Little Book..... 70

CHAPTER X.

Measuring the Temple, Etc..... 74

CHAPTER XI.

The Seventh Trumpet..... 84

CHAPTER XII.

The Woman Clothed with the Sun—The Dragon..... 111

CHAPTER XIII.

Other Symbolical Beasts..... 118

CHAPTER XIV.

PAGE.

The Fall of Babylon, and Harvest of the World..... 145

CHAPTER XV.

The Seven Vials..... 151

CHAPTER XVI.

The Woman Arrayed in Scarlet..... 162

CHAPTER XVII.

Reflections Upon the Foreknowledge and Purposes of God in Regard to the Great Apostasy..... 174

CHAPTER XVIII.

The Marriage of the Lamb..... 183

CHAPTER XIX.

The First Resurrection..... 204

CHAPTER XX.

A New Heaven and a New Earth..... 217

CHAPTER XXI.

A Friendly Address to Roman Catholics..... 229

Closing Exhortation..... 261

INTRODUCTORY.

The author of the following work has favored me with the privilege of perusing it in manuscript. The ability displayed by him in his "Letters to Jews and Gentiles" has prepared me to expect a volume characterized by originality and power, and my anticipations have been fully realized. The work is not the production of an unskilled hand. Its author is no wild, fanatical visionary, but a man of extensive reading, of deep thought, and of sober and matured convictions. His work exhibits a remarkable familiarity with Holy Scripture, and a happy exegetical skill. No intelligent reader can fail to be interested and instructed by its perusal—and this notwithstanding he may feel disposed in some places to question its conclusions. Indeed, no one who is at all familiar with the voluminous literature to which the Apocalypse has given rise, would expect at this late day to find in any new production a uniform reflection of his own views. Nor is this important. It is enough for us to read such production with care, and to weigh its arguments and reasons with unbiased candor. Possibly the very shock of surprise which we experience here and there as we go on, may serve to rouse the intellect to livelier interest and deeper study. The present work, however it may agree in general with the better class of sober and conservative commentators, is by no means a rehash of any previous production, but

a new and valuable exposition of a portion of Scripture whose wonderful symbolism becomes every year, with the overflowing of the stream of time, more and more interesting.

I have to add that there is apparent nowhere in the present volume any effort at fine writing. Indeed, the author is often careless in the choice of his words, and indifferent to the graces of style; but he never fails to set forth his meaning with distinct clearness, nor to support his conclusions by pertinent and forcible reasons. I heartily commend the work to all earnest and devout students of Prophecy and Eschatology.

J. S. Lamar.

PREFATORY.

In presenting this little volume to the candid and considerate reader for his perusal, I have no apology to offer; others have written and published their views upon this wonderful revelation of God, and I claim for myself the same freedom of will.

In perusing the efforts of others in their attempts to unfold those sublime mysteries, I have often been pained to see the irreverent manner in which they sometimes deal with its God-given truths, and fondly hoped that the time would come in which some one of the children of God would favor us with a volume more honoring to God and instructive to man. As to whether or not I have succeeded in producing the ideal volume, will be left to the more mature judgment of the candid reader.

I do not deem it necessary that I trouble at any length over the fact that I do not always quote the Scripture as it appears in the versions in common use. It is lamentable that in the various theological schools of our day many Bible words and phrases are by imagination stretched far beyond their legitimate meaning. The word "Calvary" (Luke xxiii. 33) we are wont to celebrate in literature and song as "*Mount Calvary,*" whereas, in fact, it is a misnomer; there is not, and never was, any such a mountain. Also the Greek word *Christos* ("to anoint") is wholly

transferred, instead of being translated, as it ought to be, in the four Gospels.

The controversy between Jesus and the scribes and Pharisees was not as to whether he was personally called "Christ" or "the Christ," but as to whether or not he was *the anointed* of God, understood. Hence the thought in Peter's confession was not as to whether he was named "Christ," but that he was "*the anointed Son of the living God.*" Again: "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you this day is born in the city of David a Saviour, who is the anointed Lord" (Luke ii. 10, 11). Likewise the word "grace" has, in modern theology, become attenuated beyond its proper meaning, which is simply *favor;* hence "the grace of God" is naught but *the favor of God.* The same is true of the word "blasphemy," which means simply *reproach.* To blaspheme God is to reproach God, etc.

I trust the reader will never have occasion to say that I have varied the text to accommodate or to prove my own private opinion; but I have tried, in the fear of God, in some instances to make the thoughts of the inspired writer more plain to the common reader. You will notice, too, that I have not indulged in what is commonly called fine writing, nor in high-sounding words hard of comprehension. I have ever kept in mind Paul's admonition that "it is better to speak fine words to the understanding of those who hear, than ten thousand words beyond their comprehension."

Therefore I have chosen to write out my reflections in the common, everyday language of the common people, being conscious of the fact that what is made plain to the unlearned and to babes ought to be comprehended by the more cultured and prudent.

I therefore submit this little volume to the considerate reader as bread cast upon the waters, hoping that, by its perusal and the help of God, he may derive a better understanding of this great Book of Revelation, and thereby deepen his reverence, expand his love, and strengthen his faith in the God and Father of our Lord Jesus Christ.

WILLIAM RUBLE, Author.

SALEM, Ore.

THE WONDERS OF THE REVELATION OF JESUS CHRIST.

CHAPTER I.

PRELIMINARY TO THE REVELATION WHICH GOD GAVE UNTO HIS SON JESUS CHRIST, TO SHOW UNTO HIS SERVANTS.

In attempting to write a book explanatory of this revelation, the author is fully aware of the great responsibility which he assumes. Neither is he ignorant of the numerous attempts that have been made by various authors to unfold the mysterious symbols of this closing revelation of God to man. Some of those authors deserve no consideration whatever. Many of them are well written and entertaining, and doubtless some of them correctly interpret certain parts of the book; but, taken as a whole, they are in utter confusion by dealing in imagination rather than facts, which tends to bewilder rather than enlighten the inquirer after divine truth.

All of these authors, in their opening on chapter i., unhesitatingly declare that the unfolding of a revelation, to be shown, heard, read and kept in mind so as to confer a blessing, ought to be understood by those who hear, read and keep the things revealed therein. They then assure us that those things therein written

were intended by the author to be understood, and that they themselves are now going to unfold those hitherto hidden mysteries. They are disposed to make us believe that all we have to do is to sit at their feet and listen to their remarkable unfolding. Yet, when we compare their efforts with others of like nature, we are forced to doubt the correctness of their conclusions. I am not willing to say that I question their honesty, though this doubtless might and should be said of several of them. Some of these authors are also very positive that they hold the key to these mysteries, and can bring out in clear light the truth which God, for wise reasons, has clothed in symbols. Perhaps it would be going beyond all reason to assume that any uninspired man can correctly interpret all the symbols. There is one particular caution advanced in this book that is not obscured by symbols, that all would-be expositors should bear constantly in mind, the non-observance of which entails ruin; it is found in chapter xxii. 18, 19, and reads as follows: "I testify unto every man that hears the words of the prophecy of this book, that if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of this book of prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book." While I think these two verses were thrown in as a flaming sword to guard the purity of the text, I also think that any person who wilfully and persistently adds to or takes from the legitimate meaning

of these things, so as to pervert them, is in danger of the same condemnation.

I sometimes think that Christians would have been better off had uninspired man never attempted to unfold the mysteries of this book, for in that case the servants of the Lord would have read the book with admiration of its grand scenery, and gathered strength from its holy and heaven-inspiring promises, and would have understood it about as well as if no line of comment had marred its fair pages.

But here the reader will want to ask me why I propose to write another book explanatory of this great book? I answer that there has been so much written and said concerning these things in books and lectures that is manifestly wrong and misleading that the time, in my judgment, has come when the servants of the Lord should seek to clear away the smoke by insisting upon a common-sense interpretation of this precious revelation.

It is acknowledged on all hands that much of this book is clothed in symbols, and is therefore difficult of interpretation. This is readily granted, but we ought to consider why God thus gave the book. A proper solution of this question will largely equip us to distinguish between the literal and symbolical parts of this revelation. I think we may safely assume that only such parts of this revelation are clothed in symbol as were necessary to blind the actors with reference to their identity and the several parts they were to act out in the fulfilment of this symbolical history of the great and wicked apostasy, so they would not and could not

take any steps to thwart these revelations of God. This is exactly analogous to God's having given the sufferings of Christ largely in type by Moses, so as to blind the eyes of Israel that they were not aware they were killing the true passover lamb when they crucified the Lord Jesus. As it is written: "Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

That we may understand this clearer and better, we will take an example from Rev. xiii. 7, 8. It reads: "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the Lamb's book of life." Here the pronoun "him" refers to the beast of verse 1, that had seven heads and ten horns. In this case the power referred to is clothed in symbol, so that from this alone we could not possibly tell what person or power was meant, whether imperial Rome, pagan Rome, Catholic Rome, the Greek Empire or Mahometan power; so that, whichever one was meant by the symbol could not tell whether he or it was intended, and, as a consequence, would make no effort to thwart the prophecy as God gave it. But the declaration in the seventh verse, that he would make war with the saints, is not obscured by symbol. Though the word "war" is without doubt figurative, and might mean physical force or intellectual force, yet it would necessarily mean a collision or a variance in which, as explained farther on, the beast overcomes the people of

God. It can not, therefore, mean intellectual force on the part of the beast, but physical force, for, as to intellectual force, no power on earth ever has, can, or will overcome the people of God. Jesus said: "I will give you a mouth and wisdom, which none of your adversaries can gainsay nor resist."

Again, "power was given him [the beast] over all kindreds, tongues, and nations." This is not obscure language, and I presume that "power" here means about what is indicated in verse 8; that is, the worship or adoring the power of this beast—submissive to its will, doing its bidding. It surely means this, because the writer proceeds to say: "They worshiped the beast, saying, *Who is like unto the beast? who is able to war with him?*" (verse 4)—said by those *whose names are not written in the Lamb's book of life* (verse 8).

It is evident, then, that nothing in these two verses is obscured but the antecedent of the personal pronoun "him"; that all the rest is to be understood by the same rules of interpretation that govern ordinary language. Here, then, we have three words the meaning of which is purposely and necessarily obscured by symbol, while we have over fifty other words in these two verses that are not obscured. This example, I trust, will enable us to determine closely as to what is symbolic and what is not so intended. I hope the reader will bear this in mind as we proceed.

A SHORT ANALYSIS OF THIS BOOK.

In all the epistolary writings of the apostles, save only Hebrews, the Spirit of God, that moved the pens of those writers, is careful to inform us who the writer

is, so that we may know for ourselves whether the writer was a chosen ambassador of God or not. This Book of Revelation is no exception; we are assured that the writer is the beloved apostle John. And its opening introduction is laden with a divine royalty far surpassing the thunders of Mt. Sinai, and naturally leads us to look for an unfolding of a revelation truly sublime and far-reaching in importance. God, in the beginning of his revelation to man, discloses to him his origin. There is, therefore, nothing more reasonable than to suppose that if God has determined that man shall have a future destiny, this closing book of his revelation to man shall, in part, reveal his future state—its glories to them who are worthy of it, and the extreme degradation and woe of those who make themselves unworthy.

The book is naturally divided into several divisions. The first division gives the Lord's admonition and instruction to seven churches in proconsular Asia. Being specially adapted to these seven congregations, it does not reach beyond them, except as other congregations throughout the world are guilty of like practices.

The fourth chapter begins another division sublime! grand in its introduction, with the great God as a cent.a' figure, who holds the keys of the future destiny of the church and the world in his right hand, which he passes over to his Son, Jesus, the Christ, who is found worthy to break the seals thereof and reveal some prevailing conditions in our earth till the sixth seal is opened (vi. 12-17), which disclose the second coming of our Lord and the terrible consternation that seizes the

wicked when they behold the great day of the Lord's wrath has come. Chapter vii. gives the exemptions from this day of wrath, and the happy condition of the Lord's favored ones when he comes.

Chapter viii. gives us a pause, and then introduces the history of the blast of the seven trumpets, the first six of which—as I read the symbols—are concerned with the various steps by which the imperial empire of Rome in its two divisions was overthrown. Chapters x. and xi., to and including the fourteenth verse, introduce matters intervening and preparatory to the great events which are to occur when the seventh trumpet is sounded, which brings us the second time to the second coming of our Lord, when the announcement is made that the kingdom of the world has become the kingdom of the Lord's anointed—the rewarding and the judgment of the righteous dead, and the destruction of the wicked.

The fourth division begins with the twelfth chapter, which goes back to the beginning of the Church of Christ and its early conflicts with imperial pagan Rome, under the symbol of the dragon with seven heads and ten horns, and the dragon's failure; while chapter xiii. 1-7 gives another beast, this time, if I read the symbols aright, imperial Christian Rome (east and west). To this power the dragon transfers its power and its throne.

Out of imperial Christian Rome, after one division is wounded by the sword, another beast comes up. This time, if I am correct, this fellow with two horns is the Roman Catholic power, and it is this power that constructs the image of imperial Rome, and forces it to

the front under Gregory the Great and his immediate successors, who, under Pepin and Charlemagne, assume imperial power and authority and command, on pain of death that their imperial power shall be respected. This same chapter gives the rise of this apostate power, and largely outlines its work down to the time when the art of printing introduced a new order of things, indicated by the symbol of an angel flying in mid-heaven with the proclamation of the everlasting gospel (xiv. 6, 7), realized, as I suppose, by the Bible societies in printing and circulating the Bible in every land and nation under heaven.

Following this is the announcement that "Babylon is fallen." Babylon, as I read the symbols, is that great apostasy adumbrated in chapter xiii. 11-18. Its fall begins with the circulation of the Bible, and is concluded in xiv. 18-20. Verse 14 brings us up the third time to the coming of the Son of man, this time to reap the earth of its inhabitants.

At the close of chapter xiv., John pauses and takes up the various steps leading up to the final overthrow of this great apostasy, beginning with the first vial of God's wrath, which produces a grievous sore and much pain to the worshipers of the beast and his image (xvi. 1), the time of Luther and his contemporary reformers; while the fifth vial is poured out directly upon the throne of the beast, causing the shades of approaching night to fall upon its power and authority. The sixth affects the Turkish Empire, if I read the symbols aright. Next follows the combined spiritual strength of paganism, Mahometanism and Catholicism, in a final

struggle for the mastery in the great day of God Almighty, leading on to the great battle of Armageddon.

Having arrived at this point, John again pauses to give us more minutely the outlines of the great apostasy under the symbol of Babylon the great, in chapter xvii., at and near the closing throes of her dissolution, followed by her funeral in chapter xviii.

Chapter xix. opens with a great rejoicing in heaven and among the saints over the fall and ruin of the spiritual mistress of all iniquity (verses 1-6). Verses 7-9 disclose another happy time, in prospect of the immediate reunion of the Lord and his people, here celebrated as the marriage supper of the Lamb of God. Verses 11-16 give the glorious attire of the Bridegroom going forth as a mighty conqueror to fight his last battle, which is outlined in verses 19-21.

We are next informed that the source of all iniquity is staunched for a thousand years (xx. 1-3). From verses 4-6 we have the happy state of the righteous dead resurrected to life and reigning with their Lord for a thousand years, inheriting the kingdom prepared for them from before the foundation of the world.

Shortly after the close of this happy period we reach the close of man upon the earth. The whole race of man is here reckoned with. It is the great day of judgment. The righteous receive their eternal reward in bliss, and the wicked their eternal doom. The last enemy (death) is here destroyed, and the Son of God delivers up the kingdom to God his Father, and God becomes all in all. Here the redeemed enter upon a new life in a new world, a forecast of which we have in

chapter xxi. 1-5. Then follows an exhortation from God himself to his people, to be faithful so as to reap the reward he has in store for them, with a corresponding threat of woe hurled against the ungodly, followed by a more minute description of the abode of the righteous and its attendant glory.

In chapter xxii. 1, 2 is a symbolical river of life flowing from God and the Lamb. This river nourishes the tree of life, whose medicinal leaves are for the healing of the nations—from sin, of course. This symbolical river has its source as stated, and flows out thence into all the world. Its first waters tasted by man were: "In thy seed shall all the families of the earth be blessed." As time passes on, month by month, the river becomes deeper, till the Sun of righteousness arises with healing in his wings, when it becomes impassable. No one can pass beyond it, but all may eat of the fruit of the tree of life that is nourished thereby, if they will. This is followed by a few promises and admonitions, and closes with John's petition for THE LORD TO COME.

CHAPTER II.

DATE AND CIRCUMSTANCES.

Some expositors of the Book of Revelation consider it a consecutive history of political and religious events from the time John wrote the book to the close of humanity. But such can not be the fact, because we find that John, in chapter vi. 12-17, gives us nearly exactly the same imagery that the Lord Jesus gives us in Matthew xxiv. 29-31, which the Lord tells us is connected with his second coming. (See, also, Mark xiii. 24-26; Luke xxi. 25-27.) And it can not be a consecutive history, because Revelation xi. 15 brings us again to the second coming of the Son of God, with his installation as King over all the world, the same as Daniel vii. 13, 14, while Revelation xi. 1 again finds the Lamb of God on Mt. Zion. And verses 14 and 15 certainly bring up the scenes described by our Lord in the parable of the tares in the field (Matt. xiii. 30, 40, 41).

Chapter xvi. 17-21 must indicate the closing scenes when our Lord comes, while evidently chapter xix. 11-21 must bring us again to the scene of our Lord's second advent. There are, then, six different times that John brings us down to the second coming of Christ, while much of the intervening history (as in chapters xii. and xiii.) really begins far back of the second advent—thence, down to that point, none of the imagery running beyond that point till we reach the twentieth chapter. So it can not be consecutive history.

Again, some of the expositors find in this book, as they think, far too many of these scenes fulfilled in secular history, some of them too trivial in their nature and bearing upon the people of God, to merit a place in prophecy. The means by which the imperial Roman Empire was overthrown, and the change from secular imperial Rome to imperial ecclesiastical Rome accomplished, we would expect to find in vivid colors in this book. But it would never do to ignore these things, and fix upon modern events of no practical importance to the church.

Again it is claimed by some that the Book of Revelation is wholly new; that none of the things therein mentioned ever appeared in prophecy before. Hence, in writing a book explanatory of the contents of this book, no reference whatever is made to any previous prophecies concerning the same things. It is certain that the same great apostasy described in Revelation xiii. and xvii. is referred to by Daniel in chapter vii. as "the little horn of the fourth beast," and by Paul (II. Thess. ii.) as the "man of sin." Others make too much of modern events, and fancy that a passage proves nothing if it does not establish some whim of their doctrine.

I have read some dozen or more books that assume to interpret this book and its symbols, and in some instances the darker and more obscure the symbol is, the more positive are they that they are able accurately to unfold the hidden mystery. Martin made this mistake about the utterances of the seven thunders, and B. W. Johnson about the little open book of Revelation x. But of all the wild visionaries since the days of Baron Swe-

denborg, I think the Second Adventists are entitled to bear the palm.

I sometimes think it would have been better had I never read any authors on this book. But I may unconsciously have arrived at some important facts that may crop out in this work, which I would not have thought of had I not been reading this literature. Certain it is, that I will be more strongly fortified against some of the errors that have appeared. Having said this much, I need not consume more time in this way, but shall proceed at once to call the attention of my readers to the contents of this great

BOOK OF REVELATION.

It is hardly necessary for me to waste time in fixing the date when this book was written. The paramount fact is that it was written, and written by the apostle John, and by inspiration of God, of which I trust we shall find much convincing and edifying proof before we close this work. The usual date given is A. D. 96, which is very agreeable to my mind.

The early history of the Fathers of the church informs us that after the destruction of the Jewish nation by Titus (A. D. 70) the apostle John took charge of the church at Ephesus, which was close to the Egean Sea, some six hundred miles northwest of Jerusalem, and the metropolis of proconsular Asia. The tradition was that the seven churches of Asia addressed in this letter were somewhat dependent upon John for instruction and guidance in the Christian life; and as Smyrna, Pergamos, Sardis, Laodicea, Thyatira and Philadelphia all lay close around Ephesus, it is quite

probable they all looked up to him as children would to a loved and venerable father. He is supposed, too, to have been banished from Ephesus by Domitian, who was then emperor of Rome, during his bloody persecutions of the Christians.

The little, rocky island called Patmos was some twenty-five miles from the coast, near which Ephesus was situated. On this island, while solitary and alone, and perhaps bothered with the thought that the rulers of this world were very wicked men, who did not, or would not, appreciate the great blessing which the gospel invited them to accept—at some such gloomy and melancholy hour as this, John, who was in the Spirit, was suddenly startled by a "great voice" behind him, which said, "I am the Alpha and Omega, the first and the last: write what you see, in a book, and send it unto the seven churches which are in Asia; to Ephesus, Pergamos," etc. (17-20). This glorious scene, and the impressive message which accompanied it, command our attention and reverence, and stand forth as a sublime introduction to the heavenly scenes and messages that follow. Whether the actor in the vision is the very person of the Son of God, or this angel of verse 1, sent by him to show these things unto John, the message is delivered in the name of Jesus, who was dead and is alive, and it comes within the scope of "God speaking unto us by his Son" (Heb. i. 1).

It is not, therefore, our right or privilege to sit in judgment upon the things revealed in this book, but we may and should try to understand the things which the Lord herein reveals unto us. But as to what those

symbols which the book contains may mean, when applied to the history of the church or the world, from the day they were delivered to John till now, we will necessarily have our opinions. And those opinions will vary more or less, some of them being mere fancy, and some of them reasonable, and apparently well established by facts. Some of these symbolical facts, as I have already said, are hidden from the knowledge of the actors, so the revelation of them would not interfere with the actions of those who, as God knew, would fill the measure of the things indicated.

To make the matter very plain to the common reader, for whose benefit I write, I will say that a symbol generally carries some points of resemblance to the substance or action of the reality to which it refers. If the reader will turn to the thirteenth chapter of Matthew, he will find there what is commonly called the parable of the sower. This sower symbolizes the Lord Jesus. The seed sown by the farmer in the parable may be wheat, which symbolizes the word of God sown or preached by the Lord Jesus, etc. Now, it is plain that one could not have guessed what the sower and the seed sown symbolized till the Lord explained it to his disciples. Then the whole parable becomes clear—can be understood. Now, the symbols of this Book of Revelation are to be understood in the same way. We must first have the key and then it can all be understood. In the sublime scene now before us, the Lord gives us two symbols —the "seven stars" and "the seven golden candlesticks." We would hardly have known what these symbolized had not the Lord explained that the seven stars

were the messengers of the seven churches, and that "the seven golden candlesticks were the seven churches." This is not the first time in Bible history that stars are used as a symbol of efficient ministers or leaders. Daniel says that "they who turn many to righteousness shall shine as the stars for ever and ever" (Dan. xii. 3). Neither is it the first time that the candlestick or lamp is used in the sense the Saviour uses it. In Matthew v. 14-16: "You are the light of the world. A city set upon a hill can not be hid. Men do not light a candle and place a bushel over it, but they place it upon a candlestick, that it may give light to all who are in the house. Let your light so shine before men, that they may see your good deeds, and glorify your Father who is in heaven." From these premises we can easily comprehend the symbol of the seven stars and of the seven candlesticks, or lights, and what the Saviour had a right to expect of these seven churches.

CHAPTER III.

JOHN'S INTRODUCTION TO THE PROPHECY.

REVELATION I. 1-20.

I am now ready to proceed with a more general analysis of the Book of Revelation. John says it is "the Revelation which God gave unto Jesus Christ, to show unto his servants the things which must shortly come to pass; and he sent and signified his angel unto his servant John: who bare witness to the word of God, and the testimony of Jesus Christ, and of all he saw. Blessed is he that reads, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand" (Rev. i. 1-3).

This is John's preliminary introduction, showing (1) from whence the message came; (2) how and by whom it was given; (3) that it was given to one of the Lord's servants—to his apostle John, his beloved disciple; (4) that it is a faithful record of what he saw and heard; (5) that the message is so important that it will minister a blessing to him that hears and remembers it, and heeds its counsel.

He next proceeds to inform us that it contains a special message to the seven churches, and was to be delivered into their custody. He says: "John to the seven churches which are in Asia: Favor and peace be unto you, from him who is, and was, and is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, the faithful witness, and the first

born from the dead, and the ruler of the kings of the earth. Unto him that loved us, and freed us from our sins by his own blood, and has made us kings and priests to God his Father; to him be the glory and dominion for ever and ever. Amen. Behold, he comes with the clouds; and every eye shall see him, and they who pierced him: and all the tribes of the earth shall mourn because of him" (verses 4-7). This part of John's introduction is grand, sublime and glorious, and culminates in the certain second coming of the Lord, and the manner of his coming—"in the clouds" (same as Dan. vii. 13)—and that when he does come, "*every eye shall see him,*" and there shall be great mourning to them who are not prepared for his coming. "The faithful witness," *the truth of the message,* the redemption that is in him, and the present and prospective exaltation of his redeemed servants, are all set forth with a master hand.

He next tells us that he is our "brother in afflictions and in the kingdom and patience of Jesus Christ;" that he was then in the Island of Patmos, "for the word of God, and the testimony of Jesus;" that he was "in the Spirit in the day of the Lord, and heard a great voice, as of a trumpet, saying, What you see, write in a book, and send it to the seven churches" (verses 9-11). He then names these seven churches, which will hereafter appear as he addresses them. John is humble and modest; he does not even tell them he is their pastor or that he is an apostle of the Lord; he simply addresses them as their "brother in affliction and in the kingdom and patience of Jesus."

The Lord, then, of course had a kingdom—a spiritual kingdom—because he did not have a temporal kingdom; he told Pilate he did not have a worldly kingdom. His rule and reign are in the hearts of his subjects, and move others till he comes again. He was also in Spirit in the day of the Lord. I do not think the common versions give the thought of the apostle. I do not think the first day of the week was called the Lord's day at that early period, nor for two or three centuries thereafter. Nor do I think it was ever so called by inspiration. I am sure Romans xiv. 5, 6 would imply that it could not be so called by inspiration; because that Scripture certainly gives every disciple the privilege of respecting *any* day he thought he ought, or not to give any day the preference, but esteem every day alike. But the early Christians did undoubtedly meet on that day for worship; not, as I think, because it was commanded, but because of its associations, as the Lord certainly rose from the dead on the first day of the week, and the Holy Spirit was first given on this day, and the first great ingathering into the church was on the same day—the day of Pentecost.

After John heard this great voice he turned around to see from whence the voice came that spoke to him, and he says: "I saw seven golden candlesticks [or lamps]; and in the midst of these lamps I saw one like the Son of man, clothed with a garment down to the foot, and girt about the breast with a golden girdle. His head and hair were white like wool, as white as snow; and his eyes were like a flame of fire; and his feet like burnished brass, burning in a furnace; and the

sound of his voice as the roar of much water. And he held seven stars in his right hand: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shining in its strength" (verses 12-16). This was a sublime and awe-inspiring sight, and overpowered John so that he fell prostrate as one dead.

Then the Lord laid his right hand upon him and said: "Fear not; I am the first and the last: was dead, but am alive; and, behold, I live for evermore; and I have the keys of death and of hades. Write therefore the things you have seen, and the things that are, and the things which shall be hereafter; . . . The seven stars you saw in my right hand are the messengers of the seven churches; and the seven lamps are the seven churches" (verses 11-20).

It should be remembered here that John saw this sublime person in the midst of these seven golden lamps, which, as explained, are the seven churches which are named. Of course this impresses us with the fact that the Lord was cognizant of all their acts, as we will see is the fact when we examine his instructions to these seven individual churches. And we ought to know that as he noted all their actions, so he does those of all his other churches and the individual members thereof. And we are also told he "holds the keys of death and of hades," and of course, in due time, he will open the unseen world and bring out its captives.

CHAPTER IV.

LETTERS TO THE SEVEN CHURCHES.

REVELATION II., III.

We are now ready to hear from John what the Lord has to say to the seven churches or congregations of his followers:

EPHESUS.

"Unto the messenger," or chief manager in this congregation, "write; These things says he who holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks; I know your works, and your labor, and patience, and how you can not bear them who are evil: and you have tried them who say they are apostles, but are not, and have found them liars: and how you have borne in patience, and for my name's sake have labored, and not fainted. But, notwithstanding, I have somewhat against you: you have left your first love. Remember therefore from whence you have fallen, and repent [turn], and do your first works; or else I will come unto you quickly, and remove your candlestick out of its place, except you repent. But this you have, that you hate the deeds of the Nicolaitanes, which I also hate. He that has an ear, let him hear what the Spirit says unto the churches; To him that overcomes I will give to eat of the tree of life, which is in the midst of the paradise of God" (Rev. ii. 1-7).

There is but little need of explanation here; nearly every Christian of long experience knows what it is to

let his first love for the Lord and his cause cool down. I am not talking about those who are gradually sliding away from the faith, but about such faithful Christians as the Lord finds here at Ephesus, who seem to have advanced in faith and good works, but have suffered their first love to cool down.

But our Lord does not confine his admonition to the church at Ephesus. He says: "He that has an ear, *let him hear* what the Spirit says to the churches." The exhortation, then, comes to you and me, and every other disciple of the Lord. Have we (any or all of us) left our first love? If so, let us repent and return to that first sweet affection which we felt in the warm glow of our hearts when we laid hold of the hope set before us.

SMYRNA.

"Unto the angel [or messenger] of the church at Smyrna write: These things saith the first and the last, who was dead, and is alive: I know your tribulation and your poverty (but you are rich), and the reproach of them who say they are Jews, and are not, but are of the synagogue of Satan. Fear not the things you are to suffer: behold, the devil will cast some of you into prison, that you may be tried; and you will have tribulation ten days: be faithful unto death, and I will give you a crown of life. He who has an ear, let him hear what the Spirit says to the churches; He that overcomes shall not be hurt of the second death" (Rev. ii. 8-11).

Those Jews who were troubling this church, alleging they were Jews, etc., were, as we must suppose,

Jews according to the flesh, but were not the spiritual seed of Abraham so as to be Jews indeed, and, as was the custom of the Jews of the times, were insisting upon the brethren at Smyrna seeking justification by observing the law of Moses; hence the reproof the Lord gives them. The ten days of tribulation are probably ten years, as it contemplates an imprisonment and death.

PERGAMOS.

"To this church says he who has the sharp two-edged sword: I know where you dwell, even where Satan is enthroned: you have held fast my name, and have not denied my faith, even in the days wherein Antipas, my faithful witness, was slain among you, where Satan dwells. But I have a few things against you, because you have some that hold the teaching of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication. So also you have some who hold the teaching of the Nicolaitanes. Repent therefore; or else I will come unto you quickly, and I will make war upon them with the sword of my mouth. . . . To him that overcomes will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no one knows save him who receives it" (Rev. ii. 12-17).

It is not exactly clear in Numbers xxiv. and xxv. as to what advice Balaam did give Balak, but tradition has it that he advised Balak to live on friendly terms with Israel and to intermarry with them. And from what the Saviour here says, we suppose it is true.

This led to idolatry, as we learn from Numbers xxv., and other lewd practices, as the Saviour here indicates. It is quite likely, therefore, that some in this church were insisting on the harmless practice of marrying idolatrous wives and husbands, which at that time were abundant. What the Nicolaitanes' doctrine was, I do not know.

THYATIRA.

"These things says the Son of God, who has his eye like a flame of fire, and his feet like fine brass; I know your works, and your love, faith, ministry and patience, and that your last is greater than the first. But I have this against you, that you suffer that woman Jezebel, who calls herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols. And I gave her space to repent of her fornication; but she repented not. Behold, I will cast her, and those who commit fornication with her, into a great bed of affliction, except they repent of their work. And I will kill her children with pestilence; and all the churches shall know that I am he who searches the heart and reins: and I will give each of you according to his work. But to you I say, and to the rest that are in Thyatira, as many as have not this doctrine, and who know not the deceit of Satan, as they speak; I will lay upon you no greater burthen than to hold fast till I come. To him that overcomes, and keeps my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron, by which the vessels of a potter are broken to pieces: even as I have received

of my Father. And I will give him the morning star" (Rev. ii. 18-28).

There are several things commendable here, and several defects pointed out. It is remarkable here that the Saviour should use the name of Jezebel as a symbol of similar conduct practiced by some woman, or women, who assumed to teach in this church. This symbol (Jezebel) is drawn from the wife of Ahab, king of Israel, who, as we learn in I. Kings xviii., fed at her own table four hundred and fifty false prophets who seduced Israel, and when Elijah had abated the nuisance she was mad and threatened to take the life of the prophet. Instead, therefore, of repenting, she resolved to do worse. This seems to be the way of this symbolical woman at Thyatira. The Lord gave her space to repent, but she repented not. Therefore both she, and they who wrought these abominations at Thyatira, should suffer great affliction unless they repented; and the Lord threatens her children. *"Her children,"* I suppose, means those who had accepted, or would accept, her doctrines. All the churches shall know "that I am he who searches the heart." Yes, one who could so minutely commend all that was good, and point out all that was bad in this church membership, and in all these seven churches, is certainly the one who not only can, but does, search the hearts.

SARDIS.

"I know your works, and that you have a name to live, but are dead. Be watchful, and strengthen the things that remain, and are ready to die: for I have

not found your works perfect before God. Remember therefore how you have received and heard, keep it, and repent. If therefore you will not watch, I will come upon you as a thief, and you shall not know when I will come. But you have a few names in Sardis who have not defiled their garments; and they shall walk with me in white: for they are worthy. He that overcometh shall be arrayed in white raiment; and I will not blot his name out of the book of life, but will confess his name before my Father, and the angels" (Rev. iii. 1-5). Here is a very dark picture drawn of this church, which certainly is in a very bad condition, but there are a few even in this church who are faithful.

PHILADELPHIA.

This church is commended by the Lord above all the others; in fact, seems to be perfect, and, in consequence, receives from her Lord one of his most precious promises: "*Because you have kept the word of my patience, I will also keep you from the hour of temptation, that shall come upon all the world, to try them that dwell upon the earth.*" This *keeping the word of the Lord's patience* should be responded to in the hearts and lives of all Christians. It is something more than a mere remembrance of the Lord's death and sufferings. It includes not only the remembrance of these, but also the doing or keeping the spiritual man, in the same submissive frame of mind that the Lord had when, in Gethsemane, he prayed: "Thy will be done, not mine." Let us all strive to remember this, that we likewise may share in this blest promise.

LAODICEA.

This congregation has nothing to commend it and much to condemn it. It was poor, wretched, miserable, blind and naked, and is threatened with extinction unless it repents. Notwithstanding its wretched condition, the Lord assures them that he loves them, and therefore demands that they repent. It is worthy of note here that notwithstanding the Lord who addresses them was their mediator and intercessor, he does not wink at their sinful defects, or in anywise extend hope to them, except on condition that "they repent"; and what is true of this church in respect to this, is true of all churches, and of us too; we must repent of all our wrongs, by turning from them and doing right.

I have thus hastily gone over the Lord's admonition to these seven churches or congregations, because I deem it very important that we reflect upon and accept the lessons drawn therefrom. Perhaps there is not a congregation of the professed followers of Christ in existence but will approximate the condition of some one of these seven churches, hence should appropriate to itself the Lord's admonition that is adapted to the condition.

There is also another fact for us to remember; that is, the eyes of the Lord are open to the conduct and condition of his people, not only in these congregations, but throughout the world. I will remark here that I take no stock in the oft-repeated assertion that the number seven is a complete number and means all the churches. This is nonsense. These seven churches existed in the local cities named, and were

severally commended or reproved according to their spiritual condition, and they were not designed to represent other churches except as other churches were guilty of like practices. It is quite likely that John, while at Ephesus, had looked after these other churches, which lay close around Ephesus, and that when John was banished to the Isle of Patmos these churches considered it a sacred duty to minister to his bodily comfort in his forlorn affliction. There was, doubtless, some one there, or soon would be, from Asia, as the Lord directed John to write it in a book and *send it to the seven churches!*

THE FATE OF THESE CHURCHES.

Of the seven, Ephesus, Sardis and Laodicea have long since ceased to exist as churches. Smyrna has remained to this day, and is reckoned as a Christian city. Pergamos has a population of three thousand Christians. Thyatira still exists as a church of Christ. Of Philadelphia it is said it has remained a church of Christ to this day. There is said to be five Christian churches in it now.

CHAPTER V.

THE THRONE IN HEAVEN AND THE SEVEN SEALS.

REVELATION IV.-VI.

SECTION I.—REVELATION IV. 1-11.

I am not disposed to enter into the merits of the sublime scene which John pictures out for us in the fourth chapter of Revelation, and try to find any equivalent for it on earth. It is true the voice announced to John that he would show him things that were to be thereafter; but it is not necessary that the contents of this chapter should come within the scope of that promise, nor, in fact, till we reach the opening of the seven seals of the book that the Lamb prevailed to open. I think the main object of these two chapters (iv. and v.) is to give force and expression to what was to follow; just as the sublime scene of chapter i. was designed to give force and reverence to the message to the seven churches. We should remember, too, that the law was given at Mount Sinai with the demonstration of thunder and lightning and the blast of the trumpet; not that these things meant anything in particular beyond the fact of a great divine demonstration. Paul, like John, we remember, was caught up into the third heaven and heard unspeakable things which it was not lawful to utter.

John says that after he had finished writing the Lord's message to the seven churches, "a door was opened in heaven: and the first voice which I heard

was a trumpet speaking to me, and saying, Come up here, and I will show you things which must come to pass hereafter." Then he tells us that he was "immediately in the Spirit: and, behold, a throne set in heaven, and one sat upon the throne, who was to be looked upon like a jasper or sardine stone" (Rev. iv. 1-3).

It is worthy of note here that John does not tell us anything about the form of that one who sat upon that throne. This is in exact line with Deuteronomy iv. 15: "You saw no manner of similitude on the day that Jehovah spake to you out of the midst of the fire in Horeb." And John says in his Epistles: "No man has seen God at any time" (I. John iv. 12). In fact, I believe this holds good throughout the Scriptures. There is, however, a little seeming conflict between this and various other declarations. Angels often spoke as God, when they were only bearing a message from God. The voice that addressed Moses from the burning bush on the mount said: "I am the God of Abraham," etc., but Stephen tells us it was an angel (Acts vii. 35), and so I think everywhere where God is spoken of as having been seen, it was either an angel or a vision, and not the real substance.

But both the revelation and the writer here in Revelation iv. give us distinctly to understand that it was the everlasting God, the Creator of all things, who occupied the throne, and who was, in fact, the author of the revelation about to be made; who held the "book" of chapter v. in his right hand. In chapter v. it is a pleasing thought that the Lord Jesus Christ is the Lamb of God,

who has prevailed with God to open the book and unfold to us the future history and destiny of his people; opening to our astonished vision the future wonders of redemption. John says that he heard every created thing which was in heaven and on earth saying: "Blessing, and glory, and honor, and dominion belong unto him who sits upon the throne, and unto the Lamb for ever and ever."

SECTION II.—OPENING OF THE SEALS—REVELATION VI.

First Seal.—This seal reveals a white horse with a rider armed with a bow and a crown, and he came forth "conquering and to conquer."

Second Seal.—The opening of this seal brings forth a red horse. The rider of this horse had power to take peace from the earth, and that men should slay one another; and to this rider there was given a great sword.

Third Seal.—This seal brings forth a black horse, the rider of which had a scale of weights with instructions to measure out wheat and barley, and to price them very high, taking no account of the oil and wine.

Fourth Seal.—This seal brings forth a pale horse, with Death as its rider, and hades followed him. And there was given them power over the fourth part of the earth, to kill with the sword and with famine and with death (pestilence) and with the wild beasts of the earth.

These four horses and their riders are symbols either of certain events or of certain conditions which are to prevail upon the earth till our Lord comes. The meaning of the second, third and fourth symbols is pretty well defined by the work they are called upon to do. There was given them authority over the fourth part of

the earth (earth here means mankind), to kill them (the fourth part of them) with the sword, famine, death and wild beasts. This one-fourth of the earth (or man) is not localized, hence I conclude it means one-fourth of all the inhabitants of the earth. If this is correct, then it means violent death, and not ordinary death, for *all must die.* It would be interesting to have the statistics of mortality from that day to this, and see whether or not it is a fact that one-fourth of mankind do waste away by war, famine, murder and pestilence, and by the wild beasts of the earth. I strongly incline to the opinion that not to exceed three-fourths of the human family die a natural death. If this be true of the three horses, then the white horse has a different mission, though not defined. It is barely possible that his mission is to conquer the world for right and enlightenment, but I hesitate to affirm as to just what his mission is.

The Fifth Seal discloses the blood of the matryrs of Jesus from that day to a certain period of time, which is crying loudly for vengeance. John says he saw *under the altar the souls of them who were slain,* etc. It is hard to mistake this symbolism when the sacrifices were slain, as by the law of Moses nearly all the blood was poured out at the foot of the altar. God said to Cain: "What have you done? The voice of thy brother's blood cries unto me from the ground" (Gen. iv. 10). And these martyrs call upon God to avenge their blood upon those who dwell upon the earth. The answer of God is for them to wait yet a little while, thereby implying that in due course of time he would avenge them. It is quite probable that this demand for vengeance was

made when imperial pagan Rome changed to imperial Christian Rome. An immense quantity of Christian blood was shed by pagan Rome in the ten persecutions that preceded Constantine, but then Christianity was enthroned, and it would be but natural for the Christians then to retaliate upon the pagans; but God says "No; wait awhile; there are more to be slain yet."

Sixth Seal (Rev. vi. 12-17).—The opening of this seal brings us to scenes immediately connected with the second coming of the Son of God; at least, the symbolism is the same as in Matthew. (See Matt. xxiv. 29, 30). "But immediately with [*meta*] the tribulation of those days [what days? The days of His second advent.] the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken; and then shall appear the sign of the Son of man in heaven: then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." This is what the Lord said should be when he came again. Now here is what John really saw in vision: "I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, as a fig-tree casts her untimely figs, when shaken by a great wind. Heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places. And the kings of the earth, and the princes, and chief captains, and the rich, and strong, bond and free, hid themselves in the caves

and in the rocks of the mountains; and said unto the mountains and rocks, Fall on us, and hide us from the face of him who sits upon the throne, and from the wrath of the Lamb: for the great day of his wrath has come; and who shall be able to stand?" (Rev. vi. 12-17).

None except such as have a preconceived theory to establish can fail to see that the imagery of these two Scriptures is nearly exactly alike. It is true, John here in Revelation vi. 12-17 is more full—enters more into detail—than the Saviour is in Matthew xxiv. 22-30. But we must remember that our Lord simply gives the concrete of the matter, leaving it to John to supply the more copious details.

As I have now reached a point in our investigation that certainly indicates the second advent of our blessed Lord, it is proper here to say that the return of our Lord, the destruction of the wicked and the reward of the children of God is the focal point of the great consummation to which all the prophetic symbols in this book are tending; and, per consequence, we may expect to have these things fully and often developed, under different aspects, in the remainder of this book.

It is frequently thought that this book is chiefly interested in the development of things that are new. It is granted that much of the symbolism is new and very suggestive, but we would be surprised if we knew how often these are referred to and partially developed in previous prophecies. In fact, this book bears evidence upon its face that it is the culmination of prior prophecy.

The oath of the angel in Revelation x. 5-7 shows conclusively that certain things mentioned in chapter xi. 15-19 were declared previously by his servants, the prophets, and that they would be realized when the seventh trumpet sounded. The oath is as follows: "The angel which I saw standing upon the earth and sea lifted up his right hand to heaven, and sware by him that lives for ever and ever, who created the heavens, and the things therein, and the earth, and all that is in it, and the sea, and the things therein, that the time should not be delayed: but that in the days of the voice of the seventh angel, when he shall begin to sound, then shall be fulfilled the mystery of God, as he has declared to his servants, the prophets."

Peter, without any question, refers to the very same thing when he says: "He [God] will send the Christ, which we have proclaimed to you: even Jesus, whom the heavens must retain until the time of restoration of the things whereof God has spoken by the mouth of his holy prophets since the world began" (Acts iii. 20, 21). Translators disagree a little about the rendering of this passage, which is easily accounted for on account of its being prophetic of the far-distant future; but I have given the sense above about as I gather it from the different versions now before me. Some Restoration writers have emphasized the words "all things" in the passage, making it mean everything spoken *about* in the Scriptures; such is not the meaning of the passage. It means all the things God had spoken connected with the second advent of his Son Jesus Christ.

Then, reverting to Revelation vi. 12-17: The "great earthquake" of verse 12 may mean the upheaval or commotion of the nations of the earth, possibly something like the great Eastern question or balance of power now troubling the European nations, which sometimes makes us tremble through apprehension of what will likely follow that clash of arms. If this earthquake may thus be symbolically interpreted, then it follows that the sun, moon and stars, which follow, may also be taken as symbols. That the sun was darkened, or became black, would mean that the gospel light would become darkened. This would unquestionably follow if the so-called Christian nations were engaged in a deadly conflict, dealing death and woe on every hand to their fellows. Instead of exhibiting that love and unity which the Lord taught and prayed that his disciples might show before the world, that the world might believe that his Father had sent him (John xvii. 21)—instead of this love and unity, the exact contrary would be exhibited before the world, which would, of course, bring the contrary result—would make the world disbelieve.

This symbolical interpretation of the sun is no far fetched inference; the prophets in the old Scriptures use it in this sense frequently. Isaiah says: "Behold, the day of the Lord comes, cruel with wrath and fierce anger, to lay the land desolate: for he shall destroy the sinners thereof out of it. The stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And

I will punish the world for their evil, and the wicked for their iniquity" (Isa. xiii. 9-11). This prophetic utterance, as we learn from the context, has reference to the overthrow of the Babylonian kingdom, and has no reference to celestial disturbances, but to the dreadful overthrow of a kingdom. And Ezekiel says: "When I shall put you [the kingdom of Egypt] out, I will cover heaven, and I will make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. And all the bright lights of heaven will I make dark over you, and I will set darkness upon your land, saith the Lord God" (Ezek. xxxii. 7, 8). This, again, is not a physical disturbance among the heavenly bodies, but a terrible destruction to be visited upon Egypt. Amos uses these symbols about the same way; he says of Israel: "I will cause your sun to go down at noon, and I will darken the earth in the clear day: I will turn your feasts into mourning, and all your songs into lamentation; and bring sackcloth upon your loins, and baldness upon your head; and I will make it as the mourning for an only son, the end thereof a bitter day" (Amos viii. 9, 10). So the reader can see that the darkening of the sun, symbolically, means a great calamity as God has used it by his prophets of old, and I think it safe to so consider it here in Revelation vi. 12-17.

And what greater calamity could befall the earth than to see the so-called Christian nations engaged in deadly strife, and by it cast a pall over the gospel? But some one will ask, Is this likely to be done? I answer, Yes; never since the world began has there been,

on the part of humanity, such gigantic preparations made for the slaughter of human beings, as now. Nearly every Christian nation of Europe has well-nigh bankrupted itself in preparing for the conflict. Their immense standing armies and their mighty navies, panoplied with the engines of death, are a lasting disgrace to the cause of the Lord Jesus Christ, whom they pretend to, but do not, serve. Think of one of those mighty naval crafts, bristling with instruments of destruction and loaded with five hundred men to manipulate its infernal machinery—think of such a leviathan wearing upon its banners this inscription, "I SAY UNTO YOU, LOVE YOUR ENEMIES, AND PRAY FOR THEM WHO PERSECUTE YOU, AND DESPITEFULLY ENTREAT YOU." Those mighty armaments are not preparing for nothing. Despite the efforts of the Peace Congress to stay the tide of ruin, the insane and foolish preparation goes bravely on.

"The whole moon became as blood." The moon shines with borrowed light. The Church of Christ shines—if shine it does—with the reflected light of the gospel of Jesus Christ, and for the church to participate in this deadly conflict, which it is sure to do, would be to turn it to blood. "The stars of heaven fell unto the earth like untimely figs when shaken of wind." From what the Saviour already told John, that "the stars which he held in his right hand were the messengers of the seven churches," and from what Daniel says, "They who are wise shall shine as the brightness of the firmament; and they who turn many to righteousness as the stars for ever and ever" (Dan. xii. 3), we must con-

clude that stars, as a symbol, may be interpreted to mean ministers of the gospel. Nothing more natural than to expect, as the outcome of such a dire conflict, that many, yea, very many, of the time-serving ministers who pose as ministers of the gospel should fall away.

What more reasonable and just, then, than to suppose that the world, under this fearful state of things, will approximate the condition of the old world before God in the days of Noah? I say, what more reasonable than to suppose, "As it was in the days of Noah, *so shall it be* at the coming of the Son of man"? In fact, if I am interpreting these symbols aright, the coming of the Son of God is the next event that follows. Why should not the kings of the earth, the chief officers and princes, and all the inhabitants of the earth who are wicked, mourn and try to hide themselves from the face of Him who is seated upon the throne, and from the wrath of the Lamb, when they see that the great day of his wrath has come, and that they are not at peace with God?

CHAPTER VI.

THE SEVENTH SEAL AND FIRST FOUR TRUMPETS.

REVELATION VIII. 1-13.

In my last I brought my readers down to the second coming of the Son of God—to the great day of his wrath —to the time when he will say, "But those my enemies, who would not that I should reign over them, bring hither, and slay them before me" (Luke xix. 27). Now, that lord who would not, in the growing time of his crop, suffer the tares to be plucked out lest the wheat should also be rooted up, now that the time of the harvest has come, how will he proceed? Will he not say to the reapers, "Gather out the tares first, and bind them in bundles to be burned" (Matt. xiii. 41, 42)? How can this be done? Simply by placing a mark upon the wheat to distinguish it from the tares. But is this what comes next? "I saw an angel ascending from the east, who had the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Do no harm to the earth, nor sea, nor the trees, till we have sealed the servants of our God upon their foreheads" (Rev. vii. 2, 3). It is said in II. Timothy ii. 19: "The foundation of God stands sure, having this seal, The Lord knows them that are his." It is not likely that those servants of God were sealed with any mark visible to mortal eyes, but John was to understand, as we are also, that this demonstration was to show God's ability to protect his

children when he punishes the wicked of the world, even as he took Lot by the hand and led him forth out of Sodom ere he visited his wrath upon the ungodly. John says he heard the number of the Jews who were sealed as one hundred and forty-four thousand, twelve thousand to each tribe; after this he sees an innumerable company, who we suppose were also sealed. These all unite in ascriptions of praise to God and the Lamb; and it is said of them that "they were before the throne of God, and that they served him day and night in his temple: and he that sat upon the throne shall spread his tabernacle over them. And that they shall hunger nor thirst any more; nor are they dependent upon the sun for any heat; but the Lamb who is in the midst of the throne shall be their shepherd, and shall guide them unto the fountains of the water of life: and God shall wipe away every tear from their eyes" (Rev. vii. 15-17). We are to understand that the marks placed upon this innumerable company are to place them out of harm's way of the woes which are soon to follow.

"When he had opened the seventh seal, there followed silence in heaven about the space of half an hour" (Rev. viii. 1). This silence is ominous of a new chain of events that the God of heaven deems best to present to his servants, which, if I understood the scope of the first six trumpets that are about to sound, are the various steps taken, or to be taken, in the overthrow of the Roman Empire—the civil jurisdiction of imperial Rome. I am led to this conclusion by the seeming adaptability of the fifth and sixth trumpets to the Saracen and Turkish conquests. If these two trumpets indi-

cate the overthrow of the remaining portions of this mighty fabric, then reason would lead us to conclude that the others would also comprehend a part.

Before these trumpets begin to sound, an angel offers up the prayers of the saints (verses 3, 4). The sounding of these trumpets, then, seems to come in response to the prayers of these saints, and, if this is so, it gives us a clew to the substance of their prayers, which was doubtless that this imperial power, which was gradually subverting the faith of the gospel and oppressing God's people, should be destroyed. The trumpet, too, the Bible reader will understand, is a symbol of war. It is agreed on all hands that the inroads of the barbarians of the North was the first great fatality of the Western Empire of Rome. Alaric, the great Gothic king of the North, first devastated Greece about the beginning of the fifth century and then Italy and her provinces, and finally took and sacked Rome itself. For a long series of years, even centuries, the city of Rome had never tolerated an enemy within its walls. Alaric not only humbled the Roman power by exacting an immense quantity of tribute, sacking the city of Rome, and despoiling it of its treasure, but he effectually dismembered one-third of its dominion—the northwestern part.

Rome had shed an immense amount of innocent blood in the three first centuries of the Christian era, and early in the fourth century Constantine had removed the seat of empire to Byzantium (Constantinople). While the imperial power was transferred by a pretended Christian prince, it was not in his power to transfer from Rome the guilt of the stain of Christian

blood spilt in its amphitheaters by Domitian and others, the citizens, of course, enjoying the scene when the ferocious wild beasts would end the agony of the poor Christians by devouring their flesh. It is a remarkable fact, too, that when Alaric sacked Rome, the Christian churches were not robbed or pillaged of their treasure, and but very few genuine Christians perished or were molested in person or treasure. The rage and fury of the barbarians fell largely upon the rich and opulent, who were of the descent and blood of those who had seconded the slaughter of the Christians in the past three or four generations.

It could truly be said that when the first angel sounded, "there followed hail and fire, mingled with blood, and they were cast upon the earth; and the third part of the earth [where they were cast] was burned up, and a third part of the trees were burned up, and all green grass was burned up" (Rev. viii. 7).

Most interpreters take the latter part of the verse too literally, making the earth, trees and grass all literal. Of course, a third part of the earth was not literally burned up. Such visitations affect the wicked where they fall. Let us, then, interpret this of the resources, growth and means of sustenance, mingled with death (blood). No one can pursue the trail of Alaric in the Roman Empire without being profoundly impressed with the appropriateness of these symbols. This invasion severed from Rome, for the time being, about one-third of all northwest of the Alps.

"The second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and

the third part of the sea became blood; and the third part of the creatures that were in the sea, and had life, died; and the third part of the ships were destroyed." This symbolism indicates some maritime disturbance of a serious and alarming magnitude, which, if our view is correct, will affect one-third of the southwestern Roman Empire. What movement, then, of such a nature, if any, did occur that overthrew another third of this empire? We have just such a movement recorded. Genseric, the Vandal chieftain, swept down from the north through Spain, crossed the Straits of Gibraltar, took possession of all North Africa as far east as Libya, and put an end to Roman rule in all this region. More than this, he built a powerful fleet and took possession of all the west part of the Mediterranean Sea as far east as Sicily, taking also Sardinia and Corsica, and putting an end to the western Roman Empire upon the seas. Not only this, but Genseric landed his fleet in the mouth of the Tiber, seized Rome itself, and for fourteen days the city was sacked and ravaged by the Vandals. This time Rome did not fare so well. This time the professed Christians in Rome fared the same as, or, rather, worse than its other inhabitants. The latter had just reddened their hands in the slaughter, by thousands, of their fellow Christians in and about Carthage, who were called Donatists—Christians; and a just God now requires their blood at the hands of Catholic Rome. They complained bitterly of this Vandal treatment, but these Vandals retorted: "Just so you did to our people over in and around Carthage;" verifying the Saviour's statement that

"whatsoever measure you shall mete unto others, the same shall they measure back to you."

This third part of the power and shipping of the Western Empire was destroyed, and the sea became bloody. That this, there was considerable naval fighting in and around Sicily, Sardinia and Corsica, putting an end to fully one-third of all the Western Empire south and west of Rome.

THE THIRD TRUMPET.

"The third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon a third part of the rivers, and fountains of water; and the name of the star is Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were bitter." This symbolism as to the rivers and fountains of water being made bitter, causing death, etc., if I understand it, means the life and source of life of the empire. This blazing star would indicate some brilliant military chieftain, who, while he does not dry up the streams and fountains of life, makes them very bitter.

Perhaps in all the history of the Roman Empire we can not find a military chieftain who fills the symbolism more completely than Attila the Hun, who for twenty years troubled the Roman Empire—from A. D. 433 to 453. In A. D. 441, they attacked the Eastern Empire with vigor. Gibbon says: "As the Romans were pressed by a victorious enemy, they gradually retired into Thrace. Here they had a third defeat; by the destruction of this army, Attila became the sole master of the field. From the Hellespont to Thermopylæ, even to

the suburbs of Constantinople, he ravaged without resistance, and without mercy. Words the most expressive of total extirpation may be applied to seventy cities of the Eastern Empire. The Emperor Theodosius was protected by the walls of Constantinople, but these walls had been shaken by an earthquake, which had created large fissures therein. This incident was aggravated by a superstitious fear that Heaven itself was about to deliver the imperial city into the hands of the Scythian chief. In all their invasion of the civilized empires of the South, they have distinguished themselves by a savage and destructive spirit. When Theodosius sued for peace, he was compelled to let Attila dictate the terms: First, That the emperor should resign to Attila all the territory south of the Danube, from Belgrade as far east as Novat in Thrace, in breadth fifteen days' journey. Second, That Theodosius should increase his annual tribute to Attila from seven hundred to twenty-one hundred pounds of gold, and make immediate payment of six thousand pounds of gold to defray the expense of the war. Third, That the Huns who had been taken prisoners in war should be released immediately, without ransom; that every Roman who wished to escape from Attila should pay twelve pieces of gold, and that all the barbarians who had escaped from Attila should be given up without stipulation as to pardon." (Gibbon, Vol. III., pp. 396-404.)

Just think of the bitterness and humiliation of an emperor of one of the mightiest empires on earth being compelled to stipulate thus with a half-civilized savage;

but it was this or worse. He was not only compelled to this, but Attila forced him to comply to the utmost.

Later on, Theodosius, smarting under the shame and disgrace of paying tribute to a heathen master, conspired with some of his court to have Attila assassinated, and to that end send a sum of money by one of Attila's ambassadors to corrupt the guards. The plot, however, leaked out, and Attila immediately sent an embassy to Theodosius demanding the head of the instigator; and telling the emperor, in plain, scathing words, about his crime and perfidy. The emperor trembled, and immediately sent an embassy to Attila, begging his pardon and forgiveness, which the heathen king granted.

After these things, Attila laid the Western Empire under tribute, though, through shame, Aetius, who might be called the prime minister of the Western Empire, disguised the fact as best he could. Though Aetius was nominally in control of Gaul (modern France and Germany), yet it was really the inheritance of Alaric, who, under the first trumpet, put his paws on the imperial city, and had dismembered this region from the Empire of the West. It was at this time under the reign of Theodoric, son of the great Alaric. This Theodoric and Aetius had a sort of military union to help each other in time of trouble. Attila, knowing this and meditating designs upon Italy, thought best to crush Theodoric first. To this end, he cut loose from modern Hungary, the seat of his empire, with eight hundred thousand of his barbarous Huns, and marched some eight hundred or a thousand miles west into the heart of Gaul (France), carrying death and consternation to

every town in Germany and France that was not able to resist his barbarian host. Finally he laid siege to Orleans in France, and just as the city began to succumb to his mighty power a dark speck arose on the horizon to the southeast. It was the allied army of Theodoric, the Gothic king, and Aetius, the Roman patrician. As soon as Attila comprehended the situation, he hastily withdrew from Orleans and retreated to the plains of Chalon, at the headwaters of the river Rhine and the Danube. This plain, a level country, was about one hundred miles broad and one hundred and fifty miles long. Choosing a favorable spot for the operations of his cavalry, he awaited the onset of the allied army, about a million strong, making near two millions engaged in this terrible struggle. It may be claimed as a drawn battle, both sides suffering terribly. The slain is variously estimated at from one hundred and sixty-two thousand to three hundred thousand. Among the dead was Theodoric, the Gothic king; Attila was probably worsted, as he, after a pause of a few days, withdrew from the field. This is claimed to be one of the bloodiest battles ever fought.

The next spring Attila crossed the Alps, and invaded Italy, and besieged Aquileia, at the northern extremity of the Adriatic Sea, with an innumerable host of barbarians. Aquileia was one of the strongest and wealthiest maritime cities of Italy. After a three months' siege, it fell into Attila's hands, and it is said the next generation could hardly tell where the city had been. All northern Italy was speedily overrun by Attila's force, and everything in his path was destroyed except

Milan and Pavia, which surrendered at discretion, but were plundered of all their wealth, their citizens being spared as captives. Here at Milan he caused an artist to celebrate his victory with a picture representing the Cæsars prostrate at the feet of the Scythian monarch, pouring out their bags of gold as tribute. It is true that Attila robbed Italy of millions of her gold, so that the rich and nobility fell, in a few short months, from the loftiest pinnacle of earthly aggrandizement to a state of beggary and servitude.

When Attila announced his intention to carry his victorious arms into the city of Rome itself, he was admonished by Leo, the reigning bishop, that he should desist from Rome; that the apparitions of the apostles St. Peter and Paul would visit him with instant death unless he left Rome alone. Attila, being superstitious himself, had his fears excited, and agreed that in case they, in due course of time, would send the Princess Honoria, the heir-apparent to the throne of the Cæsars, to be his wife, he would desist; but, if not, he would return and wreak his vengeance upon Italy in a far more terrible form. But, a few months after this, Attila died, and a mere fragment of Western imperial Rome still remained.

It is hardly to be doubted that Attila put an end to the resources of a third of the Western Empire. Aetius had assisted the Gothic king, with what force he could raise in Italy, to defend his dominions, but when Attila invaded Italy, and wiped out a third of it, the Goths refused to aid it, so that Italy was left to her fate. "*The waters were made bitter, and many men died of them.*" Thus ends the third trumpet.

THE FOURTH TRUMPET.

"The fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise" (Rev. viii. 12). If our conjectures are right thus far, we must conclude that the light of imperial Rome of the West, under the above symbolism, is now about to become extinguished. The pall of darkness is now about to overspread Italy, the once proud inheritance of the Cæsars, now shorn of her foreign possessions. Three grand divisions of her foreign domain are successively lost—Africa, Spain and Gaul—and parts of Scythia and Panonia are hers no more. Italy alone still remains at the close of Attila's reign or life.

The dangerous alliance of these barbarous mercenaries had for several generations been gathering strength till they now oppressed and insulted the last remains of Roman freedom and dignity. At each revolution their pay and privileges were augmented, and their insolence increased accordingly. A large per cent. of the inhabitants (about one-third) of Italy was now in their custody, and they demanded it as right that one-third of the lands of Italy should be divided among them in perpetuity. This right was denied them by the few feeble shreds of imperial dignity which still remained.

Odoacer next comes to the front, and assures his fellow barbarians that, if they would associate themselves under his command, they could soon extort the jus-

tice that had been denied their reasonable requests. A formidable army was soon raised, and in a few short months the reigning and helpless Augustulus (the last emperor who bore the name in Italy) implored the clemency of Odoacer. His military subjects now proclaimed Odoacer king of Italy, who was the first barbarian who ruled over Italy, and the Western Empire was at an end.

Augustulus, who had fled from the scene of action beyond the Asiatic Sea, sent his resignation to the Senate of Rome. Thereupon the Senate, by a decree, signified to Zeno, the Byzantine emperor of the East, their determination to no longer be troubled with the imperial succession in Italy. In their own name, and in the name of the people, they consent that the seat of universal empire shall be transferred from Rome to Constantinople, and surrender their privilege to choose their own master. Here ends the civil and imperial authority of this part of the empire which had for more than a thousand years given laws to the world.

"One-third of the sun," etc., "is smitten." How is this? It looks as though all the light of imperial Rome had gone out, not simply one-third. It is true, imperial Rome is no more, but there is still Odoacer, king of Italy; and by the transfer of imperial rights to Zeno, the emperor of the East, that emperor is not yet ready or willing to surrender Italy to Odoacer, so creates the office of "Exarchate of Ravenna," and sends an officer there under that title. This exarchate is a sort of *charge d' affaires,* to look after the civil government of Italy. So it is

true we have two-thirds of the ruling of Italy still remaining. The sun, moon and stars (a two-thirds part) still shine in Italy. This closes the fourth trumpet. What comes of the two-thirds we will see later on. This brings us down to A. D. 510.

CHAPTER VII.

THE FIFTH TRUMPET.

REVELATION IX. 1-13.

All these trumpets, as I have already indicated, mean aggressive war. "And I saw, and heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to them who dwell upon the earth, because of the trumpets of the three angels which are yet to sound" (Rev. viii. 13). The eagle, be it remembered, was the symbol of imperial Rome. This poor bird is now alarmed, and well it might be, if we interpret aright the symbols of the next two trumpets.

This is introductory to the sounding of the three last trumpets, and from the solemn and impressive manner in which they are introduced we are impressed with the idea that something terrible is to follow their sounding. You will notice, too, in this introduction that these woes fall upon "the inhabitants of the earth," meaning (if I understand the symbolism correctly) the unregenerate part of humanity.

"The fifth angel sounded, and a star fell from heaven unto the earth; and there was given to him the key of the pit of the abyss. And he opened the pit of the abyss; and there arose a smoke out of the pit, like the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And out of the smoke came forth locusts upon the earth: and power was given them, as the scorpions of the earth

have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, nor any tree, but only such men as have not the seal of God in their foreheads. And it was given unto them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it strikes a man. And in those days men shall seek death, and shall not find it; and shall desire to die, and death shall flee from them. The shapes of the locusts were like horses prepared for war; and upon their heads were crowns like gold, and their faces were like men's faces. And they had hair like women, and their teeth were like lions' teeth. And they had breastplates of iron; and the sound of their wings was like that of horses and chariots rushing into battle. And they have tails like scorpions, and stings in their tails; and in their tails is their power to hurt men five months. They have over them a king, who is the angel of the abyss; his name in Hebrew is Abaddon, and in the Greek his name is Apollyon" (Rev. ix. 1-11).

This "star that fell from heaven unto the earth . . . the king over them," is a symbolism that indicates that this leader of desolation was once a Christian, and had fallen from that place to *the earth*—an apostate. The symbolism under this trumpet must necessarily mean the rise of Mahometanism, and the Saracen war and conquest. And, as I said before, the first four trumpets pertain almost wholly to the fall of western imperial Rome; this fifth trumpet, and the sixth, pertain mostly to the fall and conquest of the Eastern Empire, or the

eastern division of the imperial Roman Empire. If, therefore, this is correct, we ask, Was ever Mahomet a Christian before he set up for himself? I have the Koran, and I think, from the abundant references he makes to the Scriptures, that he had some means of knowing what they teach. And more than this, he acknowledges Jesus Christ to be a prophet of God; but he for himself claims that he is a greater prophet than Jesus. I know that it is claimed by some that a certain apostate Christian instructed him in Bibliology, but I think this is only guessed at. I am inclined to believe that some gospel preacher instructed him in the gospel, and that he himself apostatized. But, be this as it may, there is one thing certain, Mahometanism was never learned from the Bible.

We are told farther on that the sun and the air were darkened by the smoke. Nothing could be truer than this symbolism as to the darkening of the counsel of God, substituting a base, selfish, immoral and lustful brute-force religion for the pure and peaceable and blessed gospel of Christ.

In the description of the appearance of these locusts, it is very like the appearance of the Sarcacen army of men, all on horseback, and wearing upon their heads yellow turbans looking "like a crown of gold," and their long hair "like the hair of women." "Their teeth like lions" symbolizes their power to tear and devour. "Breastplates of iron." I believe it is well understood that the Saracens generally wore breastplates of iron. Their sound was like horses and chariots rushing to war, or into battle. Nothing could be truer of

the Saracens. Their battle-cry when engaged, translated into English, was: "GOD IS THE ALMIGHTY, *and Mahomet is his prophet.*"

"It was said unto them that they should not hurt the grass of the earth, or any green thing, or any tree; but only such men as have not the seal of God in their foreheads." This symbolism is also true to the very letter; Mahomet commanded three things, or his caliphs did for him: (1) Their unyielding enemies should be put to the sword; (2) or should embrace the Mahometan faith; (3) or should pay tribute, and, as it affected Christians, that their religion and property should be respected, only they should be in subjection to Mahometan rulers in civil matters.

If this were so, says one, how do we account for the fact that so many Christians were put to death by them? I account for the fact in this way: Paul says, "They are not all Israel that are of Israel." Even so of professed Christians in A. D. 600-711. Paul says again: "The Spirit says expressly, that in later times some shall depart from the faith, giving heed to seducing spirits, and the teaching concerning demons, through the hypocrisy of men who speak lies, branded into their conscience as with a hot iron; forbidding to marry, and to abstain from meats [food], which God created to be received with thanksgiving by them who believe and know the truth" (I. Tim. iv. 1-3). Now, it is a fact that in the time of the Saracen conquest the Church of Christ was overloaded with timeservers and with celibates of both sexes. Fully one-half of the professed Christians in Syria and Egypt had vowed eternal

celibacy, and thought the only possible way for them to reach heaven was to mortify the lusts of the flesh; to abstain from any food that would gratify the appetites; to live secluded from society, and not to perform physical labor, but live wholly upon the charity and alms of others. They had also become relic worshipers. Supposed fragments of the cross of Christ were adored as divine, and any quantity of the bones of supposed dead saints was dug up and adored as having a healing virtue. And, per consequence, if the bones of these dead saints had such divine virtue about them, it was reasonable to think that the spirits of those departed saints would be much interested in the welfare of their brethren in the flesh; hence they began to pray to the dead saints instead of the God who made them. Not content with this, where the genuine relics could not be had, images made and fashioned, according to the fancy of the artist, to represent some dead saint, were adored instead of God himself. Hence the second Council of Nice decreed that "the worship of images is agreeable to Scripture and reason, and to the Fathers of the church."

I know some of my readers will give an incredulous smile at the bare statement of these things, supposing it impossible for professed Christians to deviate so far from the gospel so soon after the apostles; but such is the fact. So says all authentic history, and the apostle Paul himself stated that such things would be as I have quoted above.

I do not suppose that the God of heaven would have allowed the Saracens to have overrun those professed Christian lands but for the fact that these

vicious and degrading doctrines had become offensive in his sight. And it was these idolatrous pretenders over whom the Mahometans prevailed and slew in great numbers. Our text says they were commanded not to hurt, etc., only such as did "not have the seal of God in their foreheads." These, then, whom the Saracens slew were disobedient to the gospel—in using the sword, they "perished by the sword." Had they been submissive, as the gospel required, they would not have been slain by their enemies. Large numbers of Christians did escape death at their hands, as was the case of the churches at Smyrna and Philadelphia, which have remained to this day. And the same is true of some of the churches in Egypt, Libya and Syria.

"Their torment was as the torment of a scorpion, when it strikes a man." Doubtless this was very unpleasant to the mere timeservers. Those celibates had to go to work to sustain life, and the relics and images which were expected to protect them from harm failed —ingloriously failed—and they who depended upon such for deliverance lost faith in such things; and after these fanatical crazes had subsided under the rule of the Saracens, many of them, no doubt, returned to the better faith. But let us imagine what agony it created when their precious idols were broken. Doubtless many of them would have preferred a martyr's death, and no doubt many of them desired to die as martyrs who were not gratified.

It is stated that "this torment was to last five months." Here the apostle sees much of this panorama in symbol, and doubtless the five months are symbols;

and, if symbolical, the days in these months will stand for years, and as there are one hundred and fifty days in five months, the duration would be one hundred and fifty years, counting thirty days for a month. It is usual for expositors here to refer to Ezekiel, where God gives the prophet a day for a year. But in the case of Ezekiel it is explained to be a day for a year; but here in Revelation ix. 11 there is no explanation of the symbol given. In such cases it would be arbitrary and wrong to so interpret months and days, unless it is known that the writer is dealing in symbols; in that case it is admissible. And this is the case here, because it would seem to be impossible to make such havoc and consternation and agony in the short space of five literal months. We understand, then, that this agony is limited to one hundred and fifty years, and it is a fact that the aggressive period of the Saracens is nearly exactly limited to one hundred and fifty years. In 750 the Mahometans split asunder, and their aggressive work ceased, and in 780, or about that time, they began to announce the principle of peace, and manifested a desire to live at peace with their neighbors. This movement of the Saracens destroyed all the Eastern Empire of Rome and Constantinople east of Asia Minor, and all Syria, Egypt, North Africa, and Spain in Europe.

There can be no question but that Mahometanism was about as good in the sight of God as the Christianity of that part of the world overrun by the Saracens. I speak for the majority; of course there were some genuine Christians in all those countries; this is provided for in the text, for they were commanded to not hurt any

only those who had not the seal of God in their foreheads.

There is one thing more. These locusts had tails, and stings in their tails, and in their tails is power to hurt men five months. Some interpret this too literally. The solution of this symbol must be found in its power to hurt men, for this is what these tails are said to do. It is hardly necessary to state that the tail is usually behind. As the Saracens pushed their conquest, it was death, tribute, or Mahometanism; and they kept behind them, wherever they went, power to enforce or perpetuate these conditions in all the provinces which they subdued. Any ordinary conquest might be subject to change, as the different rulers succeeded each other, as was the case in the Greek or Byzantine Empire. If the emperor sided with the doctrine of Rome, the church was affected by his view of things. But if, perchance, he adopted Arian views, the church was affected that way, but it was not so with this Saracen conquest. It was a permanent thing, and the agony caused thereby would prevail during the formative period of that empire.

There is such a thing as becoming reconciled to any condition of things which men can not help. (Phil. iv. 11.) And I suppose the Christians themselves had not only become reconciled to Mahometan rule, but even felt relieved thereby from their own intolerable feuds and persecutions. The Saracen Empire, it is true, was divided, one division reigning at Bagdad in Assyria, and one in Spain, but each division was loyal to the Mahometan faith; and, as I said above, after about one

hundred and fifty years they settled down to peace with their neighboring nations.

It is a little singular that they were commanded to not kill them, and yet that their king should be named "Destroyer." But we must remember that the Saracen policy was not to kill, but to convert to their faith, and to place under tribute. To destroy was the last phase of their mission. And for like reasons they preserved the trees, grass and fields, because they proposed to occupy them themselves. But they did destroy all the other civil governments where they occupied, as well as all internal opposition.

We have seen, thus far under the trumpets, the Western Empire overthrown and all the Eastern except Asia Minor, part of France, Macedonia, Greece and Illyricum, which still remain to the Eastern Empire in A. D. 780. We will next hear the blast of the sixth trumpet.

CHAPTER VIII.

SIXTH TRUMPET SOUNDS.

REVELATION IX. 13-21.

"And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God, saying to the sixth angel who had the trumpet, Loose the four angels [messengers] who are bound at the great river Euphrates. And the four angels [messengers] were loosed, who had been prepared for an hour, a day, a month, and a year, to kill a third part of men. And the number of their army of horsemen was twice ten thousand times ten thousand. Thus I saw the horses, and they who sat upon them, and they had breastplates like fire, jacinth, and brimstone: and the heads of the horses were like the heads of lions; and out of their mouths proceeded fire, smoke, and brimstone. By these three plagues was the third part of men killed, by the fire, and the smoke, and brimstone, which came forth out of their mouths. For the power of the horses is in their mouths, and in their tails: for their tails are like unto serpents, and have heads, and with them they also do hurt. The rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and idols of gold, and of silver, and brass, of stone and of wood; which can neither see, nor hear, nor walk; and they repented not of their murders, nor of their sorceries,

nor of their fornication, nor of their thefts" (Rev. ix. 13-21).

This sixth trumpet evidently locates this invasion, or war, as starting from Assyria or the Euphrates (from the country watered by this river). Following the conquest of the Saracens, the Turkish power is the next formidable power that interferes with the Eastern Roman Empire, and, I may add, the only power.

This trumpet also brings to our notice a very different work from the fifth trumpet. The fifth gave instructions not to hurt any only such as had not the seal of God; and they should not kill, etc. But in the sixth trumpet they are to slay the third of mankind (in the countries where they operate, understood). Like the "locusts" of the fifth trumpet, they figure as horsemen, and in both cases the "*tails* with serpents' heads" appear. But there seems to be some difference in their uniform, or the appearance of the horsemen. Crowns of gold, faces of men, and hair of women, is their appearance in the fifth; while in the sixth they have breastplates like fire, jacinth and brimstone, or their uniform is "*red, blue and yellow.*"

There are four angels, or messengers of death, let loose to slay the third part of men. What these *four* messengers of death mean is not so easily determined. It is thought by some to indicate four divisions of the Turks, as was the case of the division of the empire by the four sons of Malak Shah, into Persia, India, Syria and Asia Minor. But, after carefully considering the symbols of the vision and the history of the times, I do not think this is correct. Three of these

divisions fall within the Saracen conquest, noticed in our last chapter, and, as I understand the vision, it is intended to lead on to the final conquest or overthrow of the Eastern Roman Empire, which could only be by one of these divisions. I therefore conclude that it means four different invasions of the empire of the Turks, and different from that of the Saracens. The conquest of the Roman Empire west of the Euphrates, led by the Turks, was led on by Alp Arslan between the years 1063 and 1072, in which part of Asia Minor and all Armenia were wrested from the empire, and during which 630,000 professed Christians were slain. (Gibbon, Vol. V., p. 512.)

The second conquest was led on by Soliman, a prince of the house of Cutulmish, and the whole country from Arzeroume to Constantinople was captured by him. "Since the decline of the empire, Asia Minor had been exposed to the transient, though destructive, inroads of the Persians and the Saracens; but the fruits of a lasting conquest were reserved for this Turkish sultan." (Gibbon, Vol. V., p. 525.)

The third invasion by the Turks was led by Amurath, who subdued the whole Province of Roumania, or Thrace, from the Hellespont to Mount Haemas, to the verge of the capital, and that Adrianople was chosen for the royal seat of his government and religion in Europe. (Gibbon, Vol. VI., p. 234.) Constantinople had hitherto been frequently assailed by barbarians from the East and the West; but never before this fatal hour had Constantinople been surrounded, both in Europe and Asia, by the armies of the same hostile monarchy.

(Gibbon, *ibid.*) From this time on, the Turks collected customs from the vessels coming into the Hellespont.

The fourth invasion, or final subversion, of the Eastern Roman Empire was led on by Mahomed the Second. Says Gibbon: "In the siege of Constantinople by the Turks our first attention is to the character and person of the great destroyer, Mahomed"—the second. (Vol. VI., p. 369.) This Mahomed, on the 29th of May, 1453, entered the imperial city, and despoiled it of its wealth, and stained its streets and sacred edifices with the blood of many thousand professed Christians. The consternation that seized the hundred thousand inhabitants of this doomed city, when it was certainly known that the city would soon fall into the hands of the ferocious and bloodthirsty Turks, can only be imagined, but not realized. Nearly all were professed Christians, but almost wholly ignorant of its heavenly teaching, and now, perhaps for the first time in their lives, deplored their sins. They had long been taught to pray, and did pray, to the image of the blessed Virgin; yet, although the celestial image of the Virgin had been exposed in solemn procession, their divine patroness was deaf to their entreaties. St. Sophia's and the other cathedrals of the city had been crowded the evening before the dreaded day, and here, with many tears, groans and prayers, the people partook of the holy communion, as they called it, preparatory to deliverance or death as the case might be.

Here for the first time in their lives the citizens of this great city heard the roar of cannon (used by the

Turks) and saw the flash of gunpowder during the fifty days' progress of this siege. Never before this had the fumes and smoke of gunpowder been smelt or seen in a human struggle. And, if we will believe it, this is the scene that John saw and so graphically describes: that "out of their mouths issued fire and smoke and brimstone"; and that by these—the fire, the smoke and brimstone—was the third part of men killed. Nothing can be cited which more graphically describes a modern battle.

The number of the army of horsemen (Rev. ix. 16) is stated in the Greek to be "*two myriads of myriads*"; just what the literal translation should be I can hardly tell, but it is safe to say it was a vast multitude, as the Turkish armies were almost continually in the field, and frequently numbered two hundred thousand horsemen in a single army, and this, for four hundred years, makes an incomprehensible host. The time is symbolized to be near four hundred years, and it is nearly exactly this length of time from the time the Turks crossed the river Euphrates, on their western conquest, to the fall of Constantinople, which ends the last vestige of the imperial Roman Empire.

I know the Turks had several wars and conflicts with the surrounding nations of Europe, after the fall of the Roman Empire, but this aftermath does not, as I think, enter into the vision. Those six trumpets, as I understand them, simply give the steps by which the civil empire of Rome was overthrown. The seventh trumpet gives the overthrow of the empire of Satan and all his emissaries, and the triumph of the Son of God

over all enemies, and the establishment of his kingdom over all the earth.

John tells us (Rev. ix. 13) that "he heard a voice from the four horns of the golden altar which was before God, saying," etc. It is worthy of note that this voice *came from the golden altar before God.* This is the altar of incense, symbolizing the place where the prayers of the faithful were offered. Can it be, then, that the voice came in response to the prayers of the saints? Doubtless the righteous at heart, who were so indeed, who lived in the Eastern Empire, and could see, and did see how the church was wickedly manipulated by these reigning emperors and empresses—how it was torn asunder by them into warring factions and led by them into idolatrous practices, corrupting the simplicity of the gospel—doubtless these Christians were praying that this power might be overthrown. And no doubt but that God, in his wisdom, saw that the cup of their iniquity was full, and ordered these messengers of death turned loose. That this chastisement was just, there can be no question; but that its effect upon the rest of the pretended followers of Christ was lost, is stated in our text (Rev. ix. 20, 21): "The rest of men who were not killed with these plagues, repented not of their works, that they should not worship demons, and their idols of gold and silver, of brass and of stone and wood, which can neither hear, see, nor walk: neither did they repent of their murders, nor of their sorceries, fornications or thefts." And as they did not repent, though they had this great object-lesson before them, there remains the blast of the seventh trumpet that they can

not escape. But before this we have some stirring scenes set forth in the tenth chapter and to the fifteenth verse of the eleventh chapter.

It would be interesting to the reader to know what the Turks are doing in the country, and for the country, over which they have the absolute control. I will therefore copy a note from Barnes' "General History," page 597: "The system of organized robbery which is known in Europe by the name of the Turkish Government has changed into a wilderness one of the fairest regions of the world. The population, in spite of the amazing wealth of the soil, is steadily declining, and has already sunk to less than one-third of its number under the Romans. So powerfully does the increasing desolation affect the mind, that recent travelers have expressed the apprehension that the human race must become extinct in the Ottoman dominions. Enormous tracts, which formerly supported in comfort a numerous population, are now abandoned. The once populous land is covered with ruins, often hid from view by the rank vegetation of the fertile wilderness. Between Angora and Constantinople, forty or fifty villages have become extinct during the present century. Towards Smyrna two hundred villages have been forsaken since the middle of the last century. Smyrna itself has declined, in thirty years, from eighty thousand inhabitants to forty-one thousand. During the present century Candia has sunk from fifty thousand inhabitants to ten thousand. A traveler in the northern portions of the empire found, in a ride of seventy miles through what he regarded as an earthly paradise, not so much as a single inhabitant.

Approaching Constantinople from the north, one rides almost to the gates of the city without any trace of a road through wild grass that reaches to the horse's girth. Nine-tenths of Mesopotamia lies unused by man. In the rich provinces of Moldavia and Wallachia only one-twentieth of the soil is cultivated. Never has the goodness of Providence been so utterly frustrated during long centuries by the vileness of man."

Supposing these are facts, it must be obvious that the Turkish occupancy of its dominion has outlived its usefulness, if it ever had any, and we must suppose it had in the mind of God, to remove the stench of a deformed Christianity from that country. And if so base a tool could with propriety be used for that purpose, what must have been the moral condition of the church in that day and age? The time has now come, however, that the gospel is preached in its purity, and there is no reason why the Turk should now hedge out the gospel that once, under apostolic teaching, blessed that fair land. It will be recorded to the eternal shame and disgrace of England, and other so-called Christian Powers of Europe, that they now must uphold that fetish empire to preserve, as they think, the "balance of power in Europe." What will this imaginary "balance of power" weigh when thrown in one end of the scale, and the thousands of souls that are annually lost by reason of Turkish rule thrown in the other end of the scale?

CHAPTER IX.

THE ANGEL WITH THE LITTLE BOOK.

REVELATION X.

We now enter upon the details of the tenth chapter of Revelation. Here John sees a celestial being of great power "coming down out of heaven, adorned with a cloud: and a rainbow upon his head, his face as the sun, and his feet as pillars of fire; who had in his hand a little book open; and he set his left foot upon the earth, and his right foot upon the ocean. And he cried with a loud voice, like the roar of a lion: and when he had cried, seven thunders uttered their voices. As I was about to write what these thunders uttered, I heard a voice from heaven, saying, Seal up the things which the seven thunders uttered, and write them not. The angel which I saw standing upon the sea and land, lifted up his right hand to heaven, and sware by him that lives for ever and ever, who created the heavens and the things therein, and the earth and the things which are in it, and the sea and things in it, that the time should not be delayed: but that in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be accomplished, as he has declared those good things by his servants the prophets" (Rev. x. 1-7).

Here the word "mystery" is used, not to indicate something incomprehensible, but certain valuable divine truths of good things to come, which he had de-

clared by the prophets of old, similar to what Peter refers to: "The prophets searched diligently as to what time or manner the Spirit of Christ which was in them did point to, when it testified beforehand of the sufferings of Christ, and of the glory that was to follow" (I. Pet. i. 10, 11). This great secret as to time the angel now by oath discloses: that those good things shall now, when the seventh angel sounds his trumpet, be accomplished. If we turn forward to the fifteenth verse of chapter xi., we will there see what that oath means. John says: "The seventh angel sounded; and there followed loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and his Christ [anointed]; and he shall reign for ever and ever." This is, therefore, one of the things prophesied of, to which the angel refers.

Another thing prophesied of was that *God should take to him his great power, and reign.* Still another thing is sworn to as having been declared by the prophets; that is, "The time has come that you should reward your servants the prophets, and them who fear your name, small and great" (verse 18). Another, "Destroy them who destroy the earth." A sample of the first is found in Daniel vii. 13, 14. Another prediction concerning it is found in the second Psalm, as follows: "I will declare the decree: the Lord has said unto me, You are my Son; this day have I begotten you." "Ask of me, and I will give you the heathen for your inheritance, and the uttermost parts of the earth for your possession. You shall break them with a rod of iron; you shall dash them to pieces like a potter's vessel"

(Ps. ii. 8, 9). "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong" (Isa. liii. 12). Where? When the seventh trumpet sounds. I might here give quotation after quotation till the reader would be wearied by reading them, concerning the Lord's anointed and his everlasting kingdom, and his rewarding of the righteous when he comes; but the above are sufficient for the present.

I will now return to the tenth chapter. I will remark, too, that from the grand and sublime imagery with which John introduces the substance of this chapter, he is about to introduce things of great importance. And from the solemn manner in which the angel introduces us to the substance of his oath, we may be sure it pertains to matters of great importance. As to the contents of the little open book that the angel held and gave John with instructions to eat it up having a pleasant taste and a bitter result, it doubtless contained the substance of a future prophecy which John was to deliver to the world between the sounding of the sixth and seventh trumpets. Just how this was to be done we can not certainly determine, but we can rest assured that John in person will not appear to do this; yet we may reasonably conclude that if some one could make the revelation of John plain and correct about the things in the first fourteen verses of the eleventh chapter, he would probably solve the mystery. The reader will notice that this little book and the instruction therewith finishes up the tenth chapter, and is preparatory to the first fourteen verses of chapter xi.

The reader ought to know that these breaks, caused by the introduction of a new chapter, are not of divine origin, and sometimes interfere with the sense, and this is, I think, one of the places where the break is unfortunate, and especially so if the substance of the prophecy which John was to again make known to many nations is contained in the following fourteen verses. Of course, the things symbolized by these verses are very obscure. One person, namely, the great solar-time chronologist, Mr. Dingleby, of England, was so sure that he could unlock one important mystery therein, that he said he would stake his reputation as a scientist that Jerusalem would be restored to the Jews in March, 1898. William Miller was just as sure the Lord would come again in 1844, but Miller failed, and so did Dingleby. So these failures ought to teach us that, as we are not inspired to interpret these symbols, we are liable to be mistaken, and, instead of saying we know so and so, we should rather say we think so.

CHAPTER X.

MEASURING THE TEMPLE, ETC.

REVELATION XI. 1-14.

John says: "There was given me a reed like a rod: and one said, Rise, and measure the temple of God, and the altar, and them who worship therein." Interpreters are so universally agreed about the symbolic temple here signifying the Church of Christ, that I need not spend but little time to prove it. The truth is, the old temple was typical of the Church of Christ, and as a type ceased when the Church of Christ was fully organized; hence Paul says to the Corinthian brethren: "Know you not that you are the temple of God, and that the Spirit of God dwells in you? . . . The temple of God is holy, which temple you are" (I. Cor. iii. 16, 17). Then, again, the old temple of God at Jerusalem was not in existence when John wrote, nor had it been for twenty-five years, so there can be no reference here to that temple. It is evident it has reference to the Church of Christ. It is therefore equivalent to telling John to arise, take the dimensions of Christianity, and of them who are sacrificed for Christ and of them who worship in this spiritual temple. The altar stood before the door of the temple and in the inner court. I say this because I read from some blundering scribe not long ago that the altar stood in the outer court, which any one can see is not true by referring to Exodus xl., and elsewhere in the law.

"But the court which is without the temple [that is, the outer court] leave out, and measure it not; for it is given unto the nations; and the holy city shall they tread under foot forty-two months. And I will give power unto my two witnesses, and they shall prophesy twelve hundred and sixty days, clothed in sackcloth" (Rev. xi. 2, 3). The Gentiles, under the law of Moses, could approach to the outer court, which was therefore sometimes called the court of the Gentiles; but they were never allowed access to the inner court, on pain of death. In Christianity the true temple, the altar and the inner court pertain to the Church of Christ. None of the uncircumcised in heart, who have not their sins separated from them (cut off), have any right in the spiritual temple of Christ. The Jews, being uncircumcised in the flesh, had access to the inner court of the old temple; but here in Revelation xi. 2, 3, as John saw it, the unbelieving Jew could only approach to the outer court of the spiritual temple. John is here told that this outer court (meaning the unbelieving Jews, as I think) is not to be prophetically measured, for the reason that they are delivered over to the nations, who will tread them under foot for forty-two months. This is implied by the symbol of the "holy city." It is an interesting and a peculiar fact that the unbelieving Jews were immediately cut off from access to the city of Jerusalem upon its destruction by Titus, A. D. 70. They, however, had some settlements in the northern part of Palestine, and at Tiberias they had a chief rabbi till the Saracens dispossessed them about A. D. 630-37. Since then

the Saracens, though tolerating the Jews elsewhere, never allowed them in or about Jerusalem or Palestine; never till the treaty with Turkey, at the close of the Crimean War, were they tolerated at Jerusalem. Even in the days of the Roman Catholic king Godfrey, and his successors for a hundred years at Jerusalem, neither Jew nor Mahomedan dared place a foot in Jerusalem.

Jesus of Nazareth said: "When you see Jerusalem compassed with armies, then know that her desolation is at hand" (Luke xxi. 20). Further on he said: "They [the Jews] shall fall by the edge of the sword, and shall be led captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (verse 24). And here in Revelation xi. 2, the Gentiles symbolically trample the holy city under foot for forty-two months, or twelve hundred and sixty days. This, as I see it, is the first certain intimation we have in this book that "days" symbolize years. I do not wish to say that this term invariably means years, but such may be the fact. But the Jews, as I said above, were not entirely dispossessed from Palestine till the Saracens drove them out A. D. 630-38. It has been supposed, therefore, that, as these dates fixed the complete expulsion of the Jews from Palestine, possibly John's symbolical time of forty-two months might begin with A. D. 638, and would therefore end in 1898. It was the confidence reposed in this hypothesis that emboldened Mr. Dingleby, the great English chronologist, to stake his

reputation that Jerusalem would revert to the Jews in March, 1898.

Some thirty years ago I inclined to this view, and looked forward to 1898 as the time of the probable return of the Jews; but there is another item that may figure here to prolong the time. Those two witnesses evidently prophesy for the same period of time clothed in sackcloth, at the end of which time they are slain by the beast that ascends out of the abyss—the Mahomedan power, if I have rightly interpreted the symbolism of the fifth trumpet, for this is all the beast mentioned in this book up to this time. After these witnesses are slain, they "lay three days and a half in the streets of the great city, which is spiritually called Sodom and Egypt, where also the Lord was crucified. And the people of the tribes, tongues and nations look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb. And they who dwell on the earth rejoice over them, and make merry, and send gifts to one another; because these two prophets tormented them that dwelt upon the earth. And after three days and a half the breath of life from God entered into them, and they stood upon their feet, and great fear fell upon them who beheld them. And they heard a great voice from heaven saying unto them, Come up here. And they ascended to heaven in a cloud; and their enemies beheld them. And in that hour there was a great earthquake, and the tenth part of the city fell, and there were seven thousand persons slain: and the rest were frightened, and gave glory to the God of heaven" (Rev. xi. 7-14). There is evi-

dently a great variety of symbols here, and upon the correct interpretation of them depends the value of our efforts to unfold or grasp their meaning.

EXCURSUS ON SYMBOLS.

In addition to what I have already said about symbols, I wish to say here that no rigid or inflexible rule can be adopted by which to interpret them. We must largely depend on the contextual bearing of the passage in which they are found, and even then we may mistake them; so that great caution is needed at every step in the unfolding of symbols. I am forced to this conclusion by a careful examination of their use by the prophet Daniel and other prophets. In Daniel ii. we have the four kingdoms of Babylon, Persia, Greece and Rome symbolized by the image of a man, constructed of gold, silver, brass and iron, and in the seventh chapter we have the very same kingdoms symbolized by four ferocious wild beasts—Babylon by a lion with eagle's wings; Persia by a bear with three ribs in its mouth; Greece by a leopard with four wings and four heads; Rome by a dreadful and very strong beast, having great iron teeth, etc. In the eighth chapter we again have Persia and Greece differently symbolized. This time Persia is represented by a ram, and Greece by a goat. It would, therefore, be impossible to divine their meaning by these symbols alone; but, by taking the various statements connected therewith and the partial interpretation thereof, we arrive very correctly at their meaning. Now, Revelation xi. 7-14, compared with ix. 13-21, where the location is partly

given, enables us to locate the results of this sixth trumpet, and the locality where these things occur.

"Their dead bodies [John says] lay in the streets of the great city, which is *spiritually called* [this is another indication that it has a symbolical meaning] Sodom and Egypt, where our Lord was crucified" (verse 8). This fixes, to some extent, the geographical location where these witnesses were prophesying and slain. It is not, however, as I see it, a literal city like Jerusalem, Antioch or Alexandria; but it had a spiritual significance. It was like Sodom and Egypt—desperately wicked, and embracing the country where our Lord was crucified. This, taken in connection with the symbol of the great river Euphrates (ix. 14), enables us to suppose it is the Mahomedan Empire which constitutes the great city symbolized. Again, it is the beast that ascends out of the "*abyss*" that overcomes them and kills them. If, therefore, this beast is the Mahomedan power, then they are slain by it, and, of course, in the Mahomedan dominion.

It is worth considerable in this investigation to properly fix the geographical location where these things occur, for if they occurred in the Mahomedan Empire, then they did not occur in the infidel revolution in France, as some hold. Neither can I adopt the idea that those two witnesses are the Old and New Testaments. In fact, the two olive trees, and the powers attached to them in verses 3-6, make it very difficult to identify them. We must also suppose them existing in a state of humiliation, as they prophesy in the same period wherein the outer court is under the heel

of the heathen for twelve hundred and sixty years. But, as they are said to be two candlesticks, which in this book are interpreted to be churches (Rev. i. 20), we may with great reason inquire as to whether or not it may not mean churches here, and this is made further probable by the statement that "they stand before the God of the earth." That is, they stand to give light before God in the earth. And again, "If any man injures them, fire proceeds out of their mouth and devours their enemies." That is, I suppose, the words and acts of these churches bear witness against their enemies. "You [said Jesus] shall be brought before kings and rulers for a testimony against them" (Matt. x. 18). "If any man hurts them, he must in this manner be killed.

I will now state that I looked forward for some thirty years for a massacre of Christians in Turkey in the years 1897 or 1898, to fill the prediction of the slaughter of these two witnesses; but nothing so far has filled my expectations, unless it be the slaughter of the Armenian Christians and the slaughter of the Cretan Christians; but this comes very close to meeting the demand. It is true of them that the dead bodies of these two witnesses for God lay stretched out in the sight of many people, tribes, tongues and nations, and, while the slaughter was going on, those poor Armenians and Cretans stretched out their hands to the so-called Christian world, imploring help, but none came. In fact, all help was refused; not even the right of Christian sepulture was granted them. When poor, bleeding Greece would have interposed to give them decent

burial, "the nations, tribes and people" forbade them to interfere. Their bodies were burned, mutilated, outraged, and thrown into pits and holes like beasts of the earth. The action of these so-called Christian nations in refusing any sympathy to these Armenian and Cretan Christians, virtually saying to the blood-thirsty Turks, "You did right," is an eternal disgrace to those jealous nations who bare rule, and could have stopped the slaughter if they would, or, at least, could have insured to them decent burial. As to how those nations will justify their action before God in his great judgment day, is a question for them to ponder. Surely, the "*balance of power*" that prompted their action will fall into insignificance when their case comes up before God.

"And they who dwelt upon the earth rejoiced over them, and made merry, and sent gifts one to another; because these two prophets troubled them who dwelt upon the earth" (verse 10). It is also unquestionably true that the Turks did and still do rejoice over their foul butchery; and that they have been able to defy the Christian world. And the great indemnity fund extorted from Greece enables them to send gifts to one another; and without doubt they do it.

"But after three days and a half the Spirit of life from God entered into them." These "three days and a half" must evidently symbolize years, because three days and a half would not suffice for the actions of those nations, tongues, tribes and people, here required by the imagery. It remains, therefore, to be seen whether or not deliverance will come from God

at the end of three years and a half. The fortunes of the Turkish Empire are tottering in the balance, and it need not surprise any one to find that *"the great earthquake,"* which comes at the close of this time, that causes the tenth part of the city (empire) to fall, will simply be some conquering power that will overcome the Turks, and wrest a tenth part of their empire from them. This would, of course, have the effect to frighten them, and cause them to give in. So Mr. Dingleby and myself may have to wait till the close of three years and a half, and probably longer, before Palestine will be open for the return of the Jews, provided we are reasonably correct about the outer court and the commencement of its possession by the nations.

I must remark here that I have read some expositors who broaden out these "three days and a half" into years, and then change these *three and a half years* into 1,260 days, and then these days into years, making this symbol of days mean three hundred and sixty times more than the symbol was ever intended to mean. I have no patience with this kind of double dealing; I had almost said this rascally and deceitful way of handling the word of God.

I must here call attention to the fact stated by John, that "the second woe is past, and the third comes quick"; that is, the sounding of the seventh trumpet creates a great stir in heaven, that is loud with acclamations that *"the kingdom of the world has become the kingdom of the Lord's Anointed."* That the sounding of the six trumpets pertains to the destruction of the

imperial Roman Empire, I have already tried to show; there is, however, an interval between those events and the sounding of the seventh trumpet that is filled up in part by the history of those two witnesses, that closes when the seventh angel sounds.

CHAPTER XI.

THE SEVENTH TRUMPET.

REVELATION XI. 15-19.

At the sounding of this trumpet we approach one of the most noted events that the world up to this time ever saw. So great was this leading event that a mighty angel, with uplifted hand to heaven invoking the name of almighty God, declares, in substance, that when the seventh trumpet shall begin to sound, then shall be consummated the promises of God, which he had made through his servants the prophets. Then the time shall have come for the people of the Lord to inherit these promises. And as this reaches a time when the things therein called for could not be defeated by man, they are not necessarily obscured by symbols—hence all the more interesting.

We will then turn to Revelation xi. 15, where this seventh angel sounds, and see what follows: "And the seventh angel sounded; and there followed great voices in heaven, saying, The kingdoms of the world are become the kingdoms of our Lord, and his Christ [anointed]; and he shall reign for ever and ever.* . . . The nations were angry, and thy wrath has come, and the time of the dead, that they should be judged, and your servants the prophets, and your saints, and those who fear your name, small and great, should be re-

*NOTE.—I omit the praise here, as not matter predicted by the prophets, of which we are inquiring now.

warded; and the time to destroy those who lay waste the earth."

It is the predictions of the prophets to which the angel has called our attention that I now wish to inquire into — those things John heard when the seventh angel sounded, predicted by the prophets. The universal and everlasting reign of the Lord over all the world is the first great event. Daniel vii. 13, 14 is a prediction of the very same import. He says: "I saw in the night visions, and, behold, one like the Son of man came in the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And *there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed.*" And the same thing is repeated in another form in the twenty-seventh verse. David is also talking about the same thing when he says: "I will declare the decree: Jehovah has said unto me, *You are my Son; this day have I begotten you. Ask of me, and I will give you the heathen for your inheritance, and the uttermost parts of the earth for your possession. You shall break them with a rod of iron; you shall dash them to pieces as a potter's vessel*" (Ps. ii. 7-9).

In Acts xiii. 33 Paul quotes from this seventh verse, and applies it to Christ; so we know that the eighth verse also applies to Christ, but evidently in the future, as the heathen are not yet dashed to pieces in the uttermost parts of the earth, which is promised

him for his possession; and are to be dashed to pieces by him as indicated in Revelation ii. 18—"destroy them who lay waste the earth."

Revelation xi. 18 must also refer to the time of his second coming, as it is the time of the rewarding of his saints, which can not be till he comes again. And as this is the time the kingdom of the world becomes the Lord's in an absolute sense, in which he continues to reign, it brings us to the time of the resurrection of his saints, as declared by Paul in I. Corinthians xv. 23: "Christ the firstfruits [of the resurrection]; *then they who are his when he comes*"; which is certainly the time to reward the righteous dead, as in Revelation xi. 18.

I now ask the question, Why should he be installed the King of the world at this time if it is to be no more when He comes? Daniel, as we see, says, "All people, nations, and languages, shall serve and obey him." This could not be if the world is to be no more when the Lord comes, because Paul tells us that "when all things [including death] are put under him, he delivers up the kingdom to God his Father" (I. Cor. xv. 28). The Lord said concerning certain things that would indicate his second coming, that, when they saw them come to pass, *they should know* that the kingdom of God was nigh. (See Luke xxi. 31.) So, also, II. Peter i. 10, 11 says: "If they do these things, they shall never fall, but an abundant entrance shall be ministered unto them into the everlasting kingdom of the Lord Jesus Christ." This contemplates the entrance into the everlasting kingdom of Christ when

he comes again; and Revelation xi. 15 and Daniel vii. 13, 14 certainly indicate his earthly installment into that everlasting kingdom, to last while the world lasts. But I. Corinthians xv. 24-28 certainly contemplates the surrender of that kingdom at the close of the world. Now, in the very nature of things, these two events (the installment, and the divestment of the Lord) can not take place simultaneously, otherwise language can have no meaning.

This does not conflict in the least with the present phase of the kingdom, which is without doubt a preparatory state of the kingdom, both for the Lord and his people; into the full fruition of which they both enter at the resurrection of the saints when the Lord comes. In Revelation xx. 4-6 we undoubtedly have the same resurrection of which Paul speaks in I. Corinthians xv. 23, "They who are Christ's when he comes." In Revelation xx. 4-6 John says: "I saw thrones, and those who sat upon them, and judgment was given unto them: and I saw the souls of them who had been beheaded for the testimony of Jesus, and for the word of God; . . . and they lived and reigned with Christ a thousand years. . . . This is the first resurrection. Blessed and holy is he that has part in the first resurrection: over these the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Some, to destroy the force of these plain statements, and to negative a personal reign of Christ here on earth after he comes, claim that this language of Revelation xx. 4-6 is symbolical, and, as such, does not mean what

it says. The question, then, is, What does it mean? What event can it signify other than what it says? Does the reign of Christ in the passage mean no reign? And does this resurrection of the dead mean no resurrection at all? And is the promise to these dead, that they should have part in the first resurrection, and reign with Christ a thousand years before the other dead are resurrected—is this promise merely a meaningless waste of words? Is it but a collection of false statements held out here to allure the faithful followers of Christ, to nerve them up to lose their heads for him, and which must utterly fail? Are these precious promised to be used as the chaff in the snare to decoy the bird? Surely not! We dare not attribute such things to our heavenly Father. Let us conclude that these precious promises are to be verified to the full. Neither can I see any reason why these statements should be obscured or covered up in symbols.

We arrive here, in the twentieth chapter of Revelation, at a period of time in the history of the world when the things named can not be thwarted by human ingenuity or power. They can not interfere with the resurrection of the dead, nor with the Lord's power to reward these righteous dead; hence I see no need of these things being obscured by symbols. Therefore, until something better is presented, I prefer to take these promises to mean just what they say; and if they do so mean, then there is a personal reign of Christ here on earth that is to last a thousand years.

Persons who hold that there can be no personal reign, ought to be able to bring forward some Scripture

that would show it to be impossible. But if they did, it would only make that Scripture and Revelation xx. 4-6 contradictory, which could not be tolerated for a moment. Doubtless Matthew xxv. 31-46 is the strongest proof in all the New Testament for a complete wind-up of all things human when the Lord comes. It says: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd separates the sheep from the goats: and he shall set the sheep on his right hand, but the goats upon his left. Then shall the King say to them on his right hand, Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

It is assumed, by those who deny the personal reign of a thousand years, that all the dead and all the living shall stand before the Lord in this judgment, and that this all takes place immediately when he comes. But this is not all stated in the text—is only inferred; and, like all other inferences, may be wrong. The Lord does not give us any definite clue to the time when this is to be, whether at the beginning or at the end of his reign. There is one thing certain, that if all the living and all the dead are before the Lord here in Matthew xxv., then this scene comes at the close of his reign and must necessarily be the resurrection and judgment of Revelation xx. 11-15, because this does come at the close of the world, at what Paul calls "*the end*"—the time when he is to "deliver up the kingdom

to God the Father" (I. Cor. xv. 23, 24). But the first resurrection of John (Rev. xx. 4-6) occurs a thousand years earlier in the history of the world. I conclude, therefore, that Matthew xxv. 31-46 in no way conflicts with Revelation xx. 4-6, and that there is to be in reality this first resurrection of the righteous dead when the Lord comes, and that they live and reign with Christ a thousand years. The only thing to determine is where this reign shall be — here on earth or in heaven; for Jesus said *"that where I am, there you shall be also";* and Revelation v. 10 says: *"They shall reign upon the earth."* Surely this ought to settle the matter as to where this reign is to be.

While I am upon this theme, it might be well to inquire if there are not other Scriptures of the prophets that come within the scope of the angel's oath (Rev. x. 7), as things declared by the prophets pertaining to this consummation. Of course, Acts iii. 20, 21 is one passage, but this has already been referred to. We learn from Peter (Acts iii. 19-21) that God has spoken about these things "by his prophets since the world began." We may, then, rest assured that this great consummation has been the theme of holy men long before our Lord first appeared. And we may reasonably expect that such prophets as Moses, Isaiah, Jeremiah, Ezekiel, Daniel, David, and some of the minor prophets, should have somewhat to say about the glorious consummation, as well as the New Testament writers. In Moses, however, these things appear largely in type, but in the other prophets we shall find them

more direct, and in the New Testament writers even more so.

For example, when Peter (II. Peter i. 10, 11) said, "Brethren, give diligence to make your calling and election sure: for if you do these things, you shall never fall: but you shall be richly supplied with an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ," he had reference to this consummation spoken of in Revelation xi. 15-18. There is hardly any need of misunderstanding Peter here. These persons addressed by Peter were already in the present phase of Christ's kingdom—in that preparatory phase in which they were in training for the great consummation; and Peter here is putting them through the drill that they may eventually enter the everlasting kingdom. Without doubt this kingdom is to be continued after the Lord comes, when the wicked and unbelieving portion of mankind will be destroyed, the devil chained, and a reign of peace and righteousness prevail throughout the earth, and will prevail until the devil is unchained, and the people again deceived.

As to what the order of things may be in this new dispensation, I do not wish to affirm, though I hardly think that the gospel as now preached will be preached then, because no longer a necessity, as now, for all the world will then be in the kingdom of the Lord. Possibly a very small minority may not be entirely righteous; as Isaiah says (and merely of that time): "The sinner of a hundred years shall be accursed" (Isa. lxv. 20). Now, however, the balance-sheet stands the other

way: but few are entirely righteous, making it necessary now to call out and separate unto the Lord the prospective heirs of that future kingdom. But it is to be the same everlasting kingdom of Daniel vii. 13, 14, 27, and the very same as Revelation xi. 15.

I think many Christian writers have made a mistake in applying many of those great prophecies of the old prophets, that pertain to this consummation, to the first advent of our Lord. While they may faintly symbolize some of the leading features of gospel times, they fall far short of my conception of those shadowed events. Take Isaiah ii. 2-4 and Micah iv. 1-7 as examples: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and be exalted above the hills; and all nations shall flow into it. And many people shall say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." If we take this language to be highly figurative, which it doubtless is, yet the spiritual sense of the forecast ought to be filled up in all its minutiæ in the past history of the church, if it was to be filled by it. By straining the figure largely, we could make it apply till we reach the last verse, where "*nation shall*

not lift up sword against nation, neither shall they learn war any more." This we can not apply to the church within nor to the nations without. This happy time has never yet come; nation still lifts up sword against nation; even in Christianity itself, if we would dare to nationalize it, there is war. The fifty millions of Christian martyrs, who have fallen in its ranks by the hands of so-called Christians, forbid any such application to the past history of the church.

Micah (iv. 1-3), after using nearly exactly the language of Isaiah, adds: "Every man shall sit under his vine and under his fig tree; and none shall make them afraid. The mouth of the Lord of hosts has spoken it. . . . And I will make the remnant of her that is halt and cast off, a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever. For unto you, O daughter of Zion, shall come the first dominion." It is impossible to spiritualize this so as to make it applicable to the church of the past. But let us suppose it to refer to the time when the kingdoms of the world have become the Lord's, then there is no difficulty whatever; it will all apply. It is not possible to conceive of the Lord's personal reign here—when, as is written, "*all nations shall serve and obey him*"—and his enforcing the principles of righteousness which he taught in his sermon on the mount, as he certainly will, and then that there should be war, confusion and wickedness as there is to-day in the church and out of it. If nations could not be deceived, as in Revelation xx. 3, then, of course, war would cease.

Let us now consider some important prophecies from Isaiah. The sixty-fifth chapter of Isaiah (after the sixteenth verse) and all of the sixty-sixth chapter doubtless refer to the second advent of our Lord, and to the times following it. "Behold, I create a new heaven and a new earth: and the former shall not be remembered, nor come into mind. But be you glad, and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that has not filled his days: for the child shall die at one hundred years old. . . . They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and my elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them" (Isa. lxv. 17-23).

I am not in doubt at all about the proper application of this Scripture as to time, because Peter quotes this nineteenth verse of the sixty-fifth chapter of Isaiah and applies it to *"the day of the Lord,"* or the second coming of the Lord. He says: "Nevertheless we, according to his promise, look for a new heaven and a new earth, wherein righteousness dwells." This is the only promise to which he could refer; and he

says *righteousness is to dwell in that new earth.* This is easily gathered from the detailed condition of things therein, as quoted above from Isaiah: "*They shall build houses, and inhabit them; they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat,*" etc. And why? Because "*they are the children of the blest of the Lord, and their offspring with them,*" and therefore the Lord blesses them with this peace and abundance. Then, Peter and Isaiah are talking about the same thing, and, as one mentions some things not mentioned by the other, and *vice versa,* I will consider II. Peter iii. 1-13 and Isaiah lxv. 17-23 together, and thus try to bring out all the facts of this glorious event, mentioned by them both.

Peter's statement, then, pertains to the second coming of the Lord, and the fearful visitation of wrath upon the wicked when he does come; with the welcome exhortation to the righteous to be diligent, that they may be counted worthy to inherit the promise of the *new heaven and new earth* when he does come—"*wherein the righteous dwell.*" But Isaiah leaves out this fearful doom of the wicked, and treats almost wholly of the blessedness of the righteous in this new order of things. We learn from Isaiah that it is this earth where this righteous condition of things is to prevail. When he says, "the former" (*heavens and earth*) "shall not be remembered, or come into mind," I do not understand him to use these expressions in the sense of "forgotten," but in the sense that the new condition of things so far surpasses the old in comfort,

righteousness and happiness that the former condition of happiness, etc., will not be remembered or desired in comparison with the latter. And to justify this, he proceeds to detail its superior excellence. Then, as I understand Isaiah, his statements are not to be figured away as symbols, but are to be taken as far more literal than many would-be interpreters suppose.

While Peter's quotation from Isaiah makes it application in time very certain, and in immediate connection with the second advent of our Lord, we nevertheless have some data in Isaiah lxv. itself that will enable us to fix its location in time, to which I now call the reader's attention. In Romans x. 20, 21 Paul quotes the two first verses of this sixty-fifth chapter, and applies it to the gospel time. He says: "Isaiah is very bold, and says, I was found of them that sought me not; I was made manifest to them who asked not after me. But of Israel he says, All the day long I have stretched forth my hands unto a disobedient and a gainsaying people." Here the apostle applies this quotation to the call of the Gentiles by the gospel, and that Israel rejects it. The truth is, God, foreseeing that the Gentiles would accept the gospel and that the Jews as a nation would reject it, moved Isaiah, some six hundred years beforehand, to make a note of certain facts connected with the gospel, from the appearance of Jesus of Nazareth down to A. D. 70, beginning with the first verse and closing with the fifteenth verse of this sixty-fifth chapter; showing, first, that the Gentiles would accept the gospel, and Israel reject it, and walk in a way that was not good, but after their own imagination (verses

2-5). And in the sixth and seventh verses are threats of vengeance against Israel: with the further statement in verse 8 that a remnant was to be saved, or escape, from whom in the distant future he would bring forth out of Jacob an inheritor of the holy mountains of the Lord; who should inherit the land (verse 9). Then he turns back again upon Israel of gospel time in verse 11, and accuses them of forsaking the Lord, and in verse 12 says he would number them to the sword and slaughter, because when the Lord called (by the gospel) they would not hear. Then he contrasts their wretched condition with the blessings of his servants in verses 13 and 14, till he reaches the fifteenth verse, and then he says: "They [the Jews] should leave their name for a curse unto the chosen of the Lord; for the Lord God shall slay you, and call his servants by another name."

This reaches down the stream of time to A. D. 70, when the Lord God caused them to be overthrown, because they rejected his call to mercy. The time when God called his servants by another name is supposed to be A. D. 43, at Antioch, when God surely directed Paul and Barnabas to call them "Christians" (Acts xi. 26). The sixteenth verse seems to contemplate a space or lapse of time in which God seemingly forgets his ancient troubles with Israel, and prepares to score a new order of things in verse 17—*a new heavens and a new earth* —when Israel again comes in remembrance before God to bless them.

Here is a tremendous break in time of nearly two thousand years, from A. D. 70 down to now, and be-

yond to some time yet future. This leap of time by the prophet is a logical necessity, as Israel from A. D. 70 till now, and beyond, have not been the people of God, and will not be till he gathers them back into their own land, and the time comes when God will make the new heaven and new earth, or near that time. Then will be brought about the new order of things mentioned by Isaiah from the seventeenth to the twenty-third verse. This makes perfect harmony between Isaiah and Peter, both in time and substance.

Suppose we ask Peter as to what is the condition of things just prior to entering upon "*the new heavens and the new earth,*" that he and Isaiah are talking about. Peter would answer: "We know there shall come scoffers in the last days, who will walk after their own lusts, and say, Where is the promise of his coming? for since the fathers have fallen asleep, all things continue as they were from the beginning of creation. For they are wilfully ignorant of the past that by the word of God the heavens existed of old, and the earth stood in the water and out of the water: and the world that then was being overflowed with water perished: but the heavens and the earth, which now exist, by that same word of God are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us, not willing that any should perish, but that all should come to repentance. But the day

of the Lord will come as a thief in the night; in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are in it shall be burned up. Seeing all these things are to be dissolved, what manner of persons ought you to be in all holy conduct and godliness, looking for and hastening to the day of God, in which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwells righteousness" (II. Pet. iii. 3-13).

There is an apparent difficulty here in interpreting Peter chronologically. The order in which he names the events of that hour would lead us to the conclusion that the "*new heavens and the new earth*" are to succeed its renovation by fire, and this may be so; but it is not so stated, and the way in which Peter states the fact of the new earth, etc., would make it admissible to conclude that, after stating the fearful ordeal through which the earth is to pass, he would bring forward this promise to cheer his readers with the hope that they, if faithful, would be permitted to share in this new order of things ere the world passed through the fearful ordeal which he names, which may come up when fire comes down from God out of heaven and devours them (Rev. xx. 7-9), and about the time the heavens and the earth flee away and no place is found for them (Rev. xx. 11). This would surely locate the new heavens, etc., of Isaiah before the final end, and, if Peter and Isaiah mean the same thing, this new order comes be-

L. of C.

fore the final destruction. In this case the new heavens and the new earth of Revelation xxi. 1 is another thing, and still far more glorious, of which the *"new,"* etc., of Isaiah may be taken as a type.

But Peter's renovation by fire may have a different meaning, which, owing to Peter's way of speaking, is also admissible and quite plausible. He tells us that "whereby [that is, by the word of God] *the heavens and the earth which then existed,* being overflowed with water, perished." Yet we are quite sure he did not mean that they were annihilated, but that the wicked of the earth, and their wicked works, perished. And he certainly contrasts that destruction in Noah's time with the coming renovation by fire. Certain it is that there will be a fearful destruction of the wicked of earth, and their wicked works, when the Lord comes, analogous to the destruction in Noah's time, only the former was by water, while the latter is by fire. Whether this *fire* of Peter is used by him as symbolical (in which sense it is often used in Scripture, of great woe and suffering), or of literal fire, it contemplates a sweeping destruction of the wicked. But, if symbolical, it means a destruction in the flesh and not the final doom of the wicked in the lake of fire of Revelation xx. 14, 15.

It is possible, too, that Malachi and Peter have the same destruction in mind, for the former says: "Behold, the days come that shall burn as an oven; and all the proud, yea, and all who do wickedly, shall be stubble: and the day that comes shall burn them up, saith the Lord of hosts, that it shall leave them neither

root nor branch. . . . And they shall be as ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts" (Mal. iv. 1-3). If this in Malachi refers to the same great day of the Lord as spoken of by Peter, I incline to think the earth is not to be literally destroyed at this time referred to; but the destruction will be so great as to justify the very strong language of Peter, and possibly the same destruction given in symbol in Revelation—the pouring out of the seven vials of wrath.

But now to return to Isaiah lxv. 17-23, to that glorious condition of things ever been realized upon the herit and enjoy the labor of their hands, where none dare molest or make afraid. And I ask, Has this glorious condition of things ever been realized upon the earth? You will certainly answer no! What, then! is the prophecy a failure? Surely not. Nor can we pass, for its solution, beyond this earth to the realms of the glorified spirits, for they neither sow nor reap, plant nor build. No, this will not do, so we must refer this happy condition of our earth to the future, and to the time following the second appearance of our Lord, as they are not likely to occur before it.

Now, let us proceed. "Your brethren who hated you, and cast you out for my name's sake, and said, Let the Lord be glorified: he shall appear to your joy, and they shall be ashamed" (Isa. lxvi. 5). This is just as the Lord said it should be. "There shall be weeping and gnashing of teeth, when you shall see Abraham, Isaac and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out" (Luke xiii. 28).

"Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger in fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many. . . . I know their work and their thoughts, and it shall come to pass that I will gather all nations and tongues; and they shall come, and see my glory" (Isa. lxvi. 15-18). "And it shall come to pass, that from month to month, and from week to week, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men who have transgressed against me; for there the worm shall not die, nor shall the fire be quenched; and they shall be an abhorring unto all flesh" (Isa. lxvi. 23, 24).

It is utterly impossible to refer all these things to the past; they must, therefore, be future. While these last quotations indicate a great destruction of the human family, yet that destruction centers only upon such as transgress; while such as escape go up month by month, and week by week (or, as I understand it, continuously), to worship the Lord at Jerusalem. This, as I see it, implies a personal reign of the Lord Jesus Christ here on earth, in a glorified condition, of course. And during that reign his servants who have lived in the past are resurrected, glorified, and reign with him. "I am going away. And if I go away, I will come again, and receive you to myself; that where I am, there you may be also." So they reign with their glorified Lord during that millennial period, be it what it may or where it will.

The Lord told his twelve apostles: "You are they who have followed me through my temptations, and I appoint to you a kingdom, as my Father has appointed unto me; that you may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke xxii. 28-30). I know this passage, and its parallel in Matthew xix. 28, are spiritualized by some to mean that the apostles should sit upon twelve thrones judging the twelve tribes of Israel while they were preaching the gospel; but this is nonsense. The apostles never acted as judges of the twelve tribes while they were preaching the gospel, nor did they in any way assume to be such; nor were they seated upon twelve thrones, or any thrones whatever, nor anything analogous to the throne upon which he was seated at the right hand of his Father—a throne of glory. Nor can we conceive for a moment that the stripes, bonds, afflictions, sorrows, persecutions and deaths to which they were subjected, while in the ministry, filled the measure of the promise, *"As his Father had appointed unto him"*; nor at all adequate to the regeneration to which he referred.

The query will here arise in the mind of the reader, If the wicked are all destroyed, and the servants of the Lord are changed, and enter into glory, and are as the angels of God in heaven, and, as the Lord says, neither marry nor are given in marriage—where are the inhabitants of the world to come from that are to sow and reap, plant and eat, build and inhabit, as quoted from Isaiah? and where are the nations to come from that are to learn war no more, and that Satan is not allowed

to deceive for the thousand years? These are pertinent questions, and are such as will arise in the minds of many.

In answering this question, I will ask another: What becomes of the children of the righteous who do not belong to either of the above classes—neither wicked, nor yet so righteous as to fulfil the requirements of the gospel? If the theory were correct that when the Lord comes all earthly existence ends, then we would suppose that the children of righteous parents would be changed and glorified when their parents were. This would be plausible, and doubtless correct, did human existence end at that time. But, on the supposition that human existence does not end then, but takes on a new lease of life more sublime and glorious than that of the past, what more fitting in that case than that God should select the children of the righteous to repeople the earth, where the Lord himself is to rule and reign in person, and all nations serve and obey him? Daniel says: "The kingdom, and the greatness of the kingdom under the whole heaven, shall be given *to the people of the saints* of the Most High." And Isaiah says: "They are the seed of the blessed of the Lord, and their offspring with them" (Isa. lxv. 23). And Paul says: "Children, obey your parents in the Lord, which is the first commandment with a promise, *that your days may be long in the land which the Lord your God gives you.*" Surely the righteous themselves could have no objection to their children having a part in such a heavenly inheritance. Let us believe, also, that there are some who have given a cup of water to some of the

Lord's people, *because they were the Lord's people,* who, as the Lord said, "*shall in nowise lose their reward,*" and who, though not having rendered perfect obedience to the gospel, so as to have part with those in the first resurrection, may nevertheless be allowed a worldly inheritance along with the children of the righteous.

But, whether these reflections are exactly correct or not, there is one thing quite certain; that is, that nations continue to inhabit the earth during that millennial period, else there would be no need of shutting up Satan during this period *to prevent him from deceiving the nations,* if there were no nations to be deceived. Not only this, but we learn that after this long period of restraint he is again turned loose "*and deceives the nations* which are in the four corners of the earth," which would be impossible if there were no nations on the earth to be deceived. (See Rev. xx. 7, 8.) And as the wicked are destroyed off the earth at its beginning, we must conclude that Daniel's statement is correct, "That the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to *the people of the saints* of the Most High."

Surely the coming of the Lord draws nigh, and the gathering of the literal descendants of Abraham back into their own land, as I understand it from Ezekiel xxxvii., xxxix. and xlviii., is closely associated in time with the Lord's return; but why should Israel be gathered back and re-established in their inheritance, if the return of the Lord ends all, and they are immediately to be swept away out of their existence and inheritance?

Some sneer at the idea of literal Israel being gathered back and being established in their ancient home, claiming it is spiritual Israel to whom this promise was made. I would like to ask these spiritual interpreters what purpose God could have in gathering a thousand millions of his people into the land of Palestine, and dividing it up among them as an inheritance. If they were spiritual and glorified beings, they would not need or have any use for a land inheritance: but if they were still in the flesh, and had to depend on the soil for an existence, then the land would not bear them. In fact, there is some difficulty in disposing of the few millions of Jews now on earth, so they could derive sustenance therefrom in case they were to return.

So, look at it every way we can, I conclude that the earth will take on new life, and, as it were, a new existence, when the Lord comes; and that this glorious period will last at least one thousand years, and will so far exceed the past history of the world in peace and righteousness that the former will "not be remembered or come into mind"; in short, will be "A NEW HEAVEN AND A NEW EARTH."

One more thing remains of this eleventh chapter of Revelation. John says he saw "the temple of God opened in heaven, and therein the ark of the covenant; followed by lightning, voices, thunders, and an earthquake and great hail" (Rev. xi. 19). John does not tell us what these voices uttered, nor what the lightning, thunders, earthquake or hail meant. But the fact that John here sees the ark of the covenant in the temple of God suggests that this part of the vision is con-

nected with the fortunes of the Jews—the literal seed of Abraham through Isaac—as the ark and the temple were always associated with this people in their past history. The second coming of our Lord must close what the Lord referred to when he said "Jerusalem shall be trodden down of the Gentiles *until the time of the Gentiles is filled up,*" and then, perhaps, the Jews will be returned to the favor of God. In fact, does not the Saviour's language above imply their return to Jerusalem and to the favor of God, "when the fulness of the Gentiles is come in"? (See Luke xxi. 24.) And does not Paul indicate the same thing in Romans xi. 25, when he says that "Israel is hardened in part till the fulness of the Gentiles has come in"? And there can be no question but that this hardening continues down to the second coming of the Lord, for Paul immediately adds that "a deliverer shall come out of Zion, and turn away ungodliness from Jacob; for this is my covenant unto them when I shall take away their sins."

This quotation Paul takes from Isaiah lix. 20, 21, and this fact settles the matter that Isaiah is here speaking about the second appearance of our Lord, and this enables us to determine some further as to what is to happen to Israel when that time comes. How, then, is this ungodliness to be turned away by the Deliverer when he comes? Isaiah answers: "This is my covenant with them, says Jehovah; My spirit that is upon you, and my words which I have put in your mouth, shall not depart out of your mouth, nor out of the mouth of your seed, nor out of the mouth of your descendants'

seed, says the Jehovah, from henceforth and for ever" (Isa. lix. 21). It is evident, then, that the reformation of the Jews when the fulness of the Gentiles has come in, is to be brought about by the seed of Jacob hearkening unto the words of Christ that God has put in his mouth: this is the way then that all Israel is to be saved. Then in truth will be said to them:

"Arise and shine; for your light has come, and the glory of the LORD has risen upon you. Darkness has covered the earth, and gross darkness the people: but the glory of the Lord shall arise upon you. And the Gentiles shall come to your light, and kings to the brightness of your exaltation. Lift up your eyes about you, and see: all that gather themselves unto you: your sons shall come from afar, and your daughters shall be nursed at your side. Then shall you see, and flow together, and your heart shall fear, and be enlarged; because the abundance of the seas shall be turned unto you, and the strength of the Gentiles shall come to you. The multitude of camels and dromedaries of Midian, Ephah and of Sheba shall come to you, bringing gold and incense, showing forth the praise of the LORD. . . . Surely the isles shall wait upon me, and the ships of Tarshish, to bring your sons from afar, and their silver and their gold with them, unto the name of the Lord your God, and to the Holy One of Israel, because he has glorified you. The sons of strangers shall build you walls, and their kings shall minister unto you: because in my wrath I smote you, but in my favor I have had mercy upon you. Therefore your gates shall be open continually; they shall not be shut by night; that men

may bring unto you the strength of the Gentiles and their kings. For the nation and kingdom that will not serve you shall perish; yea, shall be utterly wasted. The glory of Lebanon shall come unto you . . . to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons of them who afflicted you shall humble themselves before you; and they who afflicted you shall bow down to the soles of your feet; and they shall call you, The city of the LORD, The Zion of the Holy One of Israel. Whereas you have been forsaken and hated, so that no man went through you, I will make you an eternal excellence, a joy of many generations. You shall suck the milk of the Gentiles, and the breast of kings: and you shall know that the LORD is your Saviour and your Redeemer, the mighty One of Jacob. For brass I will bring you gold, and for iron I will bring you silver, and for wood brass, and for stones iron; I will also make your officers officers of peace, and your exactors righteous. Violence shall no more be heard of in your land, nor wasting and destruction within your borders; but you shall call your walls Salvation, and your gates Praise. Even the sun shall not be your light by day; nor the moon by night: but the LORD shall be unto you an everlasting light, and your God your glory. Your sun shall not go down; nor your moon withdraw its shining: for the LORD shall be your everlasting light, and the days of your mourning shall be ended. Your people shall all be righteous, and they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and

a small one a strong nation; and the LORD will hasten it in due time" (Isa. lx. 1-22).

My readers will excuse me for this long quotation; because it is all to happen to the literal seed of Abraham when the Lord comes, and I thought my readers ought to know, and would like to know, what God has in store for them, and that he is able and willing to bless us with similar blessings if we are faithful to his precious word. There are here and there some figures of speech in this quotation, but the meaning thereof can be easily gathered, and the things predicted will be found to be literally true in God's own good time.

Here, according to the type, we enter the sabbath state of the world, of which more hereafter. Here John pauses and goes back to the beginning of Christianity, for the purpose of showing up the great apostasy of the church, after which he will again, in the nineteenth chapter, bring us back to the second advent of our Lord, and, in the beginning of the twentieth chapter, to the glories of the millennial period, partially described by Isaiah in the above quotation, and again in chapter lxv. 17-23 and onward.

CHAPTER XII.

THE WOMAN CLOTHED WITH THE SUN—THE DRAGON.

REVELATION XII.

Here we enter upon a new field, new symbols and a different subject. John, under the divine arrangement, having brought us twice to the second coming of the Lord and the overthrow of the wicked, now pauses to give us the special judgment of the apostasy. To do this intelligently he must of necessity give us a synopsis of its history as a reason why God gives it the full cup of his indignation. This will occupy all the space between the beginning of the twelfth chapter and the close of the nineteenth, where John again brings us up to the second coming of the Son of God. Paul, you know, in giving us a short concept of this monster of iniquity, said the leaven was already at work, and its rise was dependent upon a falling away from Christ. But he stated, further, that there was a hindering cause which would prevent its complete development until this hindering cause was taken out of the way. (II. Thess. ii. 1-12.)

To reveal the history of this monster of iniquity, it would be necessary to go back to its beginning, to the time when the leaven began to work. This we will find is the fact, and, as it involves a war between the hosts of Satan on one side, and the people of God on the other, we may expect reference to be made frequently to that part of the conflict which exhibits them

and their actions in the contest; with God's ability to reward his people, and the fact that he does and will reward them.

"A great sign was seen in heaven; a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: she being with child cried out, being in pain, and in travail to deliver. And there was another sign in heaven; and behold a huge red dragon, that had seven heads and ten horns, and upon his heads seven diadems. And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman which was about to be delivered, that he might devour her child when it was born. And she brought forth a son, who was to rule all nations with a rod of iron: and her child was caught up to God, and his throne. And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her there a thousand two hundred sixty days" (Rev. xii. 1-6).

We have here another peculiarity of John's symbolism. In these six verses we have a miniature statement of her condition for 1,260 days (or years, as I think it is correctly interpreted). After this John gives us a more minute account of her contest with the dragon during the same period of time. I will assume here, without pausing to prove it, that this woman symbolizes the Church of Christ; that the period of its embryonic condition, beginning with the ministry of John the Baptist to the resurrection of Christ, is the period of labor and pain; then, when this child was born from the grave, it ascended up to God

and his throne. Supposing I have guessed the proper import of this symbolical woman, then the twelve stars in her crown are the twelve apostles of the Lamb. "Clothed with the sun"; *i. e.*, with the gospel light of revelation. "The moon under her feet" will answer to the Jewish church or dispensation. Being thus arrayed, and her son caught up to God's throne, the woman (or church) is left to fight her battles with the dragon. When this contest comes on, the woman (or church) flees into her wilderness home prepared of God, where she is to be nourished 1,260 years. I will inquire into this wilderness condition farther on.

"There was war in heaven, Michael and his angels going forth to war with the dragon and his angels; and the dragon and his angels prevailed not, neither was their place found any more in heaven. And the dragon was cast down, the old serpent who is called the Devil and Satan, the deceiver of the whole world: he was cast down to the earth, and his angels were cast down with him. And I heard a great voice from heaven, Now is come the salvation and the power and kingdom of our God, and the authority of his Anointed: because the accuser of our brethren is cast down, who accused them before our God day and night. And they overcame him by the blood of the Lamb, and by their word and testimony; and they loved not their lives more than their death. Therefore rejoice, O heavens, and you who dwell in them. But woe to the earth and the sea! because the devil is come down to you, having great wrath, because he knows he has but a short time" (Rev. xii. 7-12).

This contest here described, between the children of God on one side and the powers of darkness on the other, begins with the conflict between Christianity and the infidel and sinful world, and rages from A. D. 30 down to the time when the children of God overcame these powers by the word of God and their testimony. But in this conflict the servants of God fight valiantly, not regarding their lives, which they surrendered in death when it becomes necessary. This dragon, who is generally called the "Devil and Satan," must be taken as all the host of Satan. As Paul expresses it: "Put on the whole armor of God, that you may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood only, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 11, 12).

It is very suggestive, too, that the principal part of this conflict is carried on in heaven, that is, within the church, but the time comes that this deadly strife is cast out of the church, and then there is great rejoicing among the people of God. But there are portions of the earth and the sea of humanity where the devil has his own way, indicated by the *woe* pronounced against "the earth and the sea." Even as it is now, the conflict has ceased to rage among the people of God; but outside of them the devil has pretty much his own way. John's very broad definition that the dragon is "the old serpent, which is the Devil and Satan, that deceives *the whole world,*" is very extensive and reaches into all the earth; but his main power is sometimes localized, where,

for the time being, he seems to have a center of operations; like the Lord localized him in the church at Pergamos—"*even where Satan's seat is*" (Rev. ii. 13). And here (Rev. xii. 7-10) "dragon" evidently means pagan Rome, as we shall see farther on. When the dragon saw that he was cast down to the earth, he persecuted the woman that brought forth the man child. But there were given her the two wings of the great place, where she is nourished for a time, times and a place, where she is nourished for a time, times and a half a time.

It would seem, too, in this conflict that the dragon is successful to the extent of one-third of professed Christianity, indicated by his being able to draw away from their mooring one-third of the stars of heaven and cast them to the earth. It is a well-attested fact in the history of the church that very many did fall away from the faith. That there was also war in the church is a well-attested fact, shown by the records of the Councils of Nice, of Ephesus and of Chalcedon, and by the conflict between the Church of Rome and the Greek Church, and other feuds that troubled the church for a thousand years, or more.

"There were given the woman the two wings of the great eagle," that she might fly into her place in the wilderness (or desert)—"*a place prepared of God*" (verse 6). These "two wings of the eagle" means, as I see it, the assistance of the two divisions of the Roman Empire, whose national symbol was that of a spread eagle. It would further seem from this that it was the will of God that the civil authorities should take the church

under their protection for 1,260 years; which would have been right, in view of the time then present, had these civil powers stopped at protection; but when these rulers presumed to dictate their faith to the church, they abused their power, as we shall presently see they did.

" Where she is nourished for a time, times and a half a time [or 1,260 years] from the face of the serpent " (verse 14). This, I suppose, means the restraint of paganism by the civil powers.

" The serpent cast out of his mouth after the woman water as a river, that the woman might be carried away by the flood. But the earth helped the woman, and opened her mouth, and swallowed up the river which the serpent cast after her." This, I suppose, was verified when the northern hordes of pagans invaded the dominion of the church. Like a river they poured down upon her, apparently threatening the annihilation of the church. But lo, and behold, their leaders became converts to Christianity, and their hordes of mercenary heathens, in imitation of their commanders, became nominally Christians. It is stated by Gibbon that when Clovis, the Gothic general, was baptized at Rheims, three thousand of his sturdy warriors followed suit. (Gibbon, Vol. III., pp. 574-5.) In fact, the universal history of the times is that the northern hordes of barbarians who overran the Roman Empire in the fifth, sixth and seventh centuries invariably abandoned idolatry and became nominally Christian. Thus the earth opened her mouth, and swallowed up this flood of waters which the serpent cast out of his mouth to destroy the church.

"The dragon waxed wroth with the woman, and went away to make war with the rest of her seed, who keep the commandments of God and hold the testimony of Jesus" (Rev. xii. 17). This doubtless has reference to later persecutions, such as that inaugurated by the Inquisition at the close of the fifteenth century.

This closes one phase of the church in symbol.

CHAPTER XIII.

OTHER SYMBOLICAL BEASTS.

REVELATION XIII.

"I stood upon the sand of the sea, and I saw a beast coming up out of the sea, having ten horns and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy. And the beast which I saw was like a leopard, with feet like a bear and a mouth like a lion; and the dragon gave him his power, and his throne, and great authority. And I saw one of his heads as it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast. And they worshiped the dragon because he gave his authority to the beast: and they worshiped the beast, saying, Who is like the beast? Who is able to make war with him? And there was given to him a mouth speaking great things and blasphemies; and power was given him to continue forty-two months. And he opened his mouth in blasphemies against God, to blaspheme his name, and his tabernacle, and them who dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and there was given him authority over every tribe, people, tongue and nation. And all that dwell upon the earth shall worship him, whose names have not been written in the Lamb's book of life slain from the foundation of the world. . . . He that leads into captivity shall go into captivity; he that kills with the sword must be killed with the sword. In this

is manifest the faith and patience of the saints" (Rev. xiii. 1-10).

Here we have a new symbol, and, as John intimates, a successor to the dragon, with enlarged powers, having seven heads and ten horns. But this beast differs from the other in that the heads of the dragon were crowned, but this has his horns crowned. And he has the same number of heads and horns as the scarlet-colored beast of chapter xvii., and without doubt is the same animal shown up under a different aspect. I wish also to state that the seven heads of this beast, and of chapter xvii. 3 and of chapter xii. 3, are evidently the same heads, which disproves the theory that the seven hills whereon the city of Rome stands are the seven heads, as usually interpreted by expositors of chapter xvii. 3; as one of these heads of chapter xiii. was surrounded by a sword (verse 14) and near unto death, but revived again, which could not be said of one of these hills. Then, again, all these seven heads are crowned in chapter xii. 3, which could not be said of hills.

Then, again, it could not mean the seven different forms of government under which the empire of Rome was governed; because these seven different forms of government were not all crowned; at least, three of them were not. And the declaration that one of these heads was wounded by a sword nigh unto death, but lived again, which would indicate that all were alive, would not tally with this theory, for every one of these seven forms of government perished by the sword and did not live again. These seven heads must therefore mean something else.

Again, there is a theory advanced in some quarters that this beast of chapter xiii. is the Mahomedan power, but this can not be, because Daniel (vii. 7, 8, 11, 20-22, 24-26) evidently identifies this little horn as an offspring of the Roman Empire, and as coming into existence after the ten horns, which is undoubtedly the same power as the beast of Revelation xiii. 1-10. And it can not be, for the further reason that Paul (II. Thess. ii. 3), in speaking of the same power, says "it *sits in the temple of God,*" which temple of God is without doubt the Church of God, or Christ. Hence we must locate its rise and the beginning of its existence in the Roman Empire.

Next we must locate this beast in the Church of Christ. And we must locate its rise near the close of imperial Rome, not Constantinople. And the Roman Empire, out of which it rises, must be composed of ten crowned and subordinate kingdoms, and must be composed of seven different nationalities, for so must I interpret the seven heads. It must also occupy the same throne as the dragon of chapter xii., because this dragon gives him his authority, his power and his throne. And we are quite sure that the dragon of chapter xii., that stood before the woman to devour her child when it was born, was pagan, imperial Rome. Arabia, where Mahomedanism arose, was never in the dominion of Rome, nor did it stop by uprooting three of the ten subordinate kingdoms of the Roman Empire, for it subdued at least six, including Spain. Neither was the Saracen Empire the greatest factor to war with and

overcome the saints; we have a more fearful power than this.

Daniel, Paul and John all agree that he boasts great things, and that these things are blasphemous (or derogatory) to the character of God, speaking wrongfully of God, of his name and his church, and of them who dwell in heaven. John also says he had power to continue forty-two months, which, at thirty days per month, makes 1,260 days, which is supposed to represent that many years. Daniel says of the same power that "we should think to change times and laws, and they should be given into his hand for a time, times and a dividing of time," or three and one-half years, which, as the years were counted in those times, at 360 days, will make the same number of days and years, or 1,260. Daniel says: "He made war with the saints, and prevailed against them" (Dan. vii. 21). John says: "It was given unto him to make war with the saints, and overcome them" (Rev. xiii. 7), using nearly exactly the same prediction. Paul does not say (in II. Thess. ii.) that he was to make war with the saints, but he does say that *he opposed God* and *exalts himself above God,* which implies that he should interfere with God's people. John says: "I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus" (Rev. xvii. 6). Again: These ten kingdoms "give their power and strength unto the beast: and these shall war against the saints" (verse 14). Hence Daniel (vii.) and Paul (II. Thess. ii.) and John (Rev. xiii. and xvii.) all refer to the same apostate power.

Again, Paul says that the rise of this sinful power was dependent upon a falling away first (II. Thess. ii. 3). This shows with sufficient clearness that a corrupt condition must first prevail before this sinful *power* could develop, and that he (or it) should, when developed, be able to deceive them who would not receive the truth to believe it and love it (verses 10-12). This shows a fearful condition of things in the church; and it shows more: that this power, being enthroned in the church, is able to deceive, and does deceive, them who are nominally in the church. It shows another thing: that is, that it will exist in some form till the Lord comes, because the Lord Jesus is to slay with the breath of his mouth and destroy with his manifest coming (verse 8).

Daniel uses nearly the same language in regard to the destruction of this wicked power, whatever it may be. He says: "The judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end" (Dan. vii. 26). And that it shall continue "till the Ancient of Days comes, and the judgment is given to the saints" (verse 22).

John, in speaking about the destruction of this same beast under the name of Babylon, says: "Babylon the great is fallen, because she made all nations drink of the wine of her wrath. . . . If any man worship the beast and his image, and receive his mark in the forehead, or in his hand, he shall drink of the wine of the wrath of God, which is prepared without mixture in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in

the presence of the Lamb: and the smoke of their torment goes up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and who receive the mark of his name" (Rev. xiv. 8-11). Babylon the great here (Rev. xiv. 8) must be taken as Babylon the great of Revelation xviii., whose funeral the angel there more elaborately preaches.

And this leads on to the thought that chapter xvii. contains a somewhat fuller view and description of these two beasts of chapter xiii., but under a different symbolical phase. Taking this to be so, I shall consider Daniel vii. 8, 11, 20-22, 24-26; II. Thessalonians ii. 3-12, and Revelation xiii., xiv. 8-12, xvii., xviii. and some portions of xix., as all referring to the same apostate power—its rise, locality, work, duration and destruction. I will therefore consider them together, being confident that when we carefully consider all the symbolical dicta and the unsymbolical affirmations in regard thereto, we will be able to understand tolerably well to what all these prophetic declarations refer. I will here state, too, that I do not think that the popes of Rome fill the full measure of the first beast of Revelation xiii. 1-9, but that it is largely represented by a lawless condition of things that prevailed in the church, manifested sometimes by the acts of pretended Christian emperors, sometimes by councils, at other times by leading bishops, and eventually by the popes of Rome and the secondary powers who supported them.

Paul intimates that there was some restraining power that hindered its development, and would restrain it till it was taken out of the way, after which it would

be revealed; and that its development was also dependent upon an apostasy (II. Thess. ii. 3). Now, it must be manifest to the thoughtful and considerate reader that from the time Paul wrote this (about A. D. 54) to the time of Constantine (A. D. 320) there was almost a continued persecution of Christians by the heathen emperors, hence no inducement for any one to hypocritically force himself into the church in the face of death. But after the days of Constantine, when the emperors began to protect the Christians, and to appropriate revenues from the public treasury to support the leading bishops and their charges, large numbers, from mercenary motives, began to flock into the church. Also the foolish order of monastics, that sprang up about the same time, contributed to overload the church with an ignorant and superstitious mass of human beings who did not—and, owing to their condition, could not—appreciate the great salvation which the religion of Christ offered them. It was then out of this condition of things, and the ignorance of the times then present, that the apostasy from the faith sprang up and developed gradually, but rapidly, into the man of sin described by Paul, which he declares must come before the Lord would come again.

We may, then, reasonably inquire about the time when it should, or did, develop into the man of sin in the church of God. It is generally conceded that the emperor Constantine took the hindering cause out of the way, but after it was removed, it would necessarily take some time to fully develop it. While Constantine protected the Christian religion, and thought favorably of

it, he nevertheless was not a Christian till the close of his life, if, indeed, he was then. Julian the apostate was the next emperor after Constantine, and for awhile reversed things. Some four or five emperors intervened between Julian and Theodosius, but nothing of great importance occurred in the history of the church till in the reign of the latter, when stirring events transpired.

Early in the reign of Theodosius, the Synod of Constantinople ground cut the Trinitarian doctrine of three Gods in one God. This council sat about A. D. 381 or 382, and was composed of one hundred and fifty bishops. And to this emperor is attached the disgrace of being the first Christian emperor who authorized the shedding of the blood of his Christian subjects who differed with him in their religious faith. Under his reign seven persons were tried, tortured and condemned by the imperial consistory at Treves. In the short space of fifteen years he issued at least fifteen severe edicts against imaginary heretics, more especially against those who rejected the doctrine of the Trinity. The punishment of death was ordered to be inflicted on any one who dared to celebrate Easter on any improper day. (See Gibbon, Vol. III., pp. 92, 93.) Theodosius also abolished idolatry, which at the time was practiced by a majority of the land. They went further, and abolished the idol temples and all heathen orders of diviners, haruspices, vestal virgins, heathen priests, etc. It is easy to see how, amidst the ignorance and superstition of the times, these heathen orders were introduced into the church—hence about this time we have

popes, cardinals, bishops, monks, friars, nuns and virgins.

Ambrose, bishop of Milan, was contemporary with Emperor Theodosius, and is supposed to have largely influenced him in all his religious actions. On one occasion this bishop said that the palaces of the earth might indeed belong to Cæsar, but the churches were the houses of God, and within the limits of his diocese he himself, as the lawful successor of the apostles, was the only minister of God. This shows that the bishops had not at that time assumed civil jurisdiction. This Ambrose, the bishop of Milan, was the first bishop who introduced the worship of dead men's bones. "The skeletons of two men, purporting to be martyrs of three hundred years before, were dug up from under the pavement of the church at Milan. These holy relics were presented in solemn pomp to the veneration of the people. The blood, bones and garments of these skeletons, it was claimed, had a miraculous healing power. This supernatural power, it was also claimed, was transmitted to distant objects, and even Ambrose himself pretended to believe in their miraculous power" (p. 101).

Gibbon justly remarks that "from thence on the long reign of the worship of saints and relics corrupted the simplicity of the Christian model, and that symptoms of the decay of Christianity may be traced from the first generation who adopted the innovation. The experience of the fact that the relics of saints were more valuable than gold or precious stones stimulated the clergy to multiply these relic treasures of the church,

without much regard to truth or probity. They invented names for skeletons of saints and martyrs who had never been heard of before. Tours might not be the only diocese in which the bones of a criminal were adored for those of a saint. A superstition which tended to increase the temptation to fraud and credulity insensibly extinguished the light of reason in the Christian world" (p. 157).

About A. D. 430 to 433 there was a terrible persecution of the Donatist Christians in Africa, by the Catholics of Italy. Honorius, emperor of the West, stripped the churches of Africa of three hundred of their leading bishops, and many thousands of the inferior clergy, whom he banished to the islands, and confiscated all their church property, and deprived the private members of their citizenship and the exercise of religious worship, under heavy fines; and we are told these severities were recommended and approved by St. Augustine. Under this severe pressure many fell in line with the Catholics, while a very large per cent. of the Christian Donatists preferred and received martyrdom at the hands of the Catholic brethren. In view of this dire wickedness, is it any wonder that God permitted Genseric, a Christian by profession, but an Arian in doctrine, to intercept and end the Catholic cruelty by wresting the whole of Northern Africa from the Catholic power? Genseric even pushed his way into the imperial city of Rome, which he held for fourteen days, and then sacked it. And, finally, a great plague ended the fanatical struggle. (See Gibbon, Vol. III., pp. 463 to 504.)

Thus we can easily see that the state of the Christian religion and the ignorance of the times led to the development of Paul's man of sin. We see, too, that the making of war, by the Christian powers, with the saints and the overcoming of them was begun as early as A. D. 395, by Theodosius, the emperor of the East, at Constantinople, and by Honorius, the emperor of the West, early in the fifth century. Add to this Paul's statement that "the Spirit expressly says that in later times some shall fall away from the faith, giving heed to seducing spirits, and the teaching of demons; through hypocrisy and lying, be branded in their conscience as with a hot iron; forbidding to marry, and commanding to abstain from food which God created to be received with thanksgiving of them who believe and know the truth" (I. Tim. iv. 1-3). This was fully verified in the fad started by St. Anthony, an illiterate youth of Thebes in Egypt, who tore loose from his family and native home, made the tombs and deserted tower his home for awhile, and then advanced three days' journey eastward from the Nile. Here he settled on Mount Colzin, near the Red Sea, where an ancient monastery still preserves his name and memory. The curious devotion of the Christians of those times followed him into the desert. The prolific colonies of the monks multiplied with rapid increase on the sands of Libya, and in the cities of the Nile. South of Alexandria, the mountain and adjacent desert of Nitra were soon peopled by five thousand monks. The traveler may still investigate the ruins of fifty monasteries, which were planted in that barren

soil by the disciples of Anthony. A bishop who preached in twelve churches could compute ten thousand females and twenty thousand males of the monastic profession. (Gibbon, Vol. III., pp. 522-23.)

This was not only true of Egypt, but all Palestine and Syria became a sacred soil to propagate this foolish custom. It did not stop here, however, but spread like fire into Asia Minor, into Italy, into all North Africa, Spain, Gaul and Germany, and even into Ireland. Even to-day its withering touch is felt and its rites practised in our own United States. At first this fad was purely a volunteer matter; no one was forced into it; but so popular was this ascetic life that at one time it was said that in Egypt and Syria one-half of the population fell victims to its contamination. It was, however, soon controlled by fixed laws, and it presently became the custom to go to these monasteries for the bishops of important dioceses; as it was thought no one was fit to fill these important pastorates unless he had first passed through the purifying fires of an ascetic life. An important law was soon adopted requiring these zealots to abstain from wine and flesh, and every variety of food that was thought to gratify the appetite, and from clothing that would please the eye; it was thought the only way to heaven was to tread the thorny path of self-denial. And the greater the bodily afflictions, so much surer were the realms of glory. (See Gibbon, Vol. III., pp. 525-60.)

This fad began early in the fourth century, and had assumed its greatest magnitude early in the fifth century; so that, in reality, we have the church rent asun-

der by various religious factions in the reign of Theodosius, near the beginning of the fifth century. Likewise we have pretended Christian emperors spilling the blood of their fellow-Christians, and the withering influence of monasticism in full blast. Pretended Christian councils, loaded with the leading bishops of the times, vainly discussed the status of the Godhead; adopted the Trinitarian doctrine, and enforced it by the sword, and endorsed the worship of the relics of dead saints. Surely, no greater evidence of an apostate condition in the church could be found.

If, then, we locate the beginning of this beast of Revelation xiii. 1-9 at about A. D. 375, 1,260 years more will bring us down into the seventeenth century, this side of the bloody reign of Queen Mary (1556) and St. Bartholomew's massacre (1572), and beyond the time when our common English version was made, and to the time when Catholic persecution ceased by law. Daniel said: "He should think to change times and laws, and they should be given into his hands till a time, times and a dividing of time," or 1,260 years. And John said he should prevail against the saints for forty-two months, or 1,260 years. I conclude, then, that this first beast is developed in the so-called Christian civil powers, combined with ecclesiastical power, that ruled over the Christian world from about 375 to 1625.

But John says: "I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spoke like the dragon. And he exercised all the power of the first beast in his sight. And he makes the earth and them who dwell therein to worship the first

beast, whose death-stroke was healed. And he does great signs, even to make fire come down out of heaven upon the earth in the sight of men, and he deceives them who dwell on the earth by reason of the signs it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, who had the wound by the sword, and lived again. And it was given unto him to give life to the image of the beast, that it should speak, and cause that as many as should not worship the image of the beast should be killed. And he causes all, small and great, rich and poor, free and bond, that there should be given them a mark in their right hand, or in their foreheads: that no man should be allowed to buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the beast: for it is the number of a man; and his number is Six hundred and sixty-six" (Rev. xiii. 11-18).

The age or duration of the beast with two horns is not given here, and it is not certain that his time of endurance is given at all; but I think I can locate this fellow. He comes into existence after the first beast, and after the first beast receives his death-stroke; and this image is evidently the resuscitation of the first beast. It is a little singular, too, that this last fellow should be so anxious about restoring the worship of the first beast. This shows that the first beast and the second lived partly cotemporary, though evidently the latter begins his life after the death-stroke of the former. He differs slightly from the former beast in that he

has but one head, and two horns in it. That is, when he comes up he puts on the appearance of a lamb, and has two regal powers to support him. These are probably the emperors of the Gothic or German Empire and the Eastern Roman Empire of Constantinople. He also pretends to work miracles, by which he deceives men.

I wish to say here that I think none of the expositors whom I have read seem to have the key to this fellow. And I had for awhile a deal of trouble in trying to adjust this beast to their theories, and eventually had to give it up. Take, for instance, the theory advanced in "The Golden Reed," by Elder Wright, that England is the second beast. When did England ever make an image of Papacy? Not when the Church of England separated from the Catholic Church, because at that time if the Church of England was the image it was made by Rome and not by England. Nor did the Church of England ever command or compel any one to worship the first beast (the Catholic Church), nor does it wear the name of "Six hundred and sixty-six." So this will not do. Elder B. W. Johnson, in "Vision of the Ages," comes pretty near striking the key, but he is so confused upon the subject that one can hardly gather the correct thought from him.

Now, suppose that imperial Rome, after it became nominally Christian and ruled both the Church and the State while it existed, is the first beast, and that it had a death-stroke by a sword; that is, that by the fortunes of war imperial Rome was seemingly killed, which we know is true of imperial Rome, whether that fact

fills the symbol of the vision or not. Gibbon says it became extinct in A. D. 479. The question then is, Did it live again?—was this deadly wound healed, and, if so, by whom? The funeral prospect after the deadly wound is thus described by Gibbon (Vol. IV., p. 418): "Like Thebes, or Babylon, or Carthage, the name of Rome might now have been erased from the earth, if the city had not been animated by a vital principle which again restored her to [life] honor and dominion." A vague tradition was embraced that two Jewish teachers, a tentmaker and a fisherman, had formerly been executed in the Circus of Nero. At the end of five hundred years, their genuine or fictitious relics were adored as the palladium of Christian Rome. The pilgrims of the East and the West resorted to the holy threshold; but the shrines of the apostles were guarded by miracles and invisible terrors; so that it was not without fear that the pious Catholic approached the object of his worship. It was claimed it was fatal to touch and dangerous to behold the bodies of the saints; and those who, from the purest motives, presumed to disturb the repose of the sanctuary, were affrighted by visions, or punished with sudden death. . . . The virtue of the apostles resided with living energy in the hearts of their successors; and the chair of St. Peter was then filled, under the reign of Maurice, by the first and greatest of the name of Gregory," A. D. 590-604. Thus Gibbon unconsciously gives us the *modus operandi* by which Rome lives again, thus filling the measure of John's prediction that the beast had a death-stroke in one of its heads—Rome—and its death-stroke was

healed, and the beast lived again. It also meets another prediction. In describing this same power, Paul says of its rise: "Whose coming is like the working of Satan, with all power and signs and lying wonders, and with all deceit and unrighteousness" (II. Thess. ii. 9).

Gibbon again says of this Roman pontiff: "The pontificate of Gregory the Great, which lasted thirteen years and a half, is one of the most edifying periods in the history of the church. His virtues and his faults were a singular mixture of simplicity and cunning, of pride and humility, of sense and superstition, happily suited to his station and the temper of the times. He condemned in his rival, the Patriarch of Constantinople, the antichristian title of universal bishop, which he was too haughty to concede and too feeble to assume himself. His jurisdiction was confined to the triple character of the Bishop of Rome, Primate of Italy, and Apostle of the West" (Vol. IV., p. 421). At this time, then, the Pope of Rome only claimed to be Bishop of Rome, Archbishop of Italy, and Apostle of the West. He did not then, as now, claim to be Christ's vicar for all the world.

I again quote from Gibbon (pp. 422-3): "Either the credulity or the prudence of Gregory was always disposed to confirm the truths of religion by the evidence of ghosts, miracles and resurrections. . . . The celestial honors have been liberally bestowed by the authority of the popes, but Gregory is the last of their order whom they have placed in the calendar of saints. Their temporal power insensibly arose from the calam-

ities of the times." Here we see their civil jurisdiction cropping out. Gregory the Great hurled back the imputation that he was the universal pope, as intimated by the Bishop of Alexandria in an epistle he wrote him. And he denounced as antichrist every bishop who would try to exalt himself above his fellow bishops. (See Kurtz's "History of the Church," pp. 273-4.) This shows that the animal was not yet fully developed.

Having now ascertained the lamblike rise of the second beast, and his healing of the wounded head of the first beast, I will once more draw upon Gibbon for evidence of the construction of the image of the first beast, reared up by the second beast as an object of worship. He says (Vol. V., p. 25): "Gregory the Third, being oppressed by the Lombards, implored the aid of Charles Martel, who then governed the French monarchy with the humble title of mayor or duke, who, by his signal victory over the Saracens, had saved his country, and perhaps all Europe, from the yoke of Mahometan rule. The ambassadors of the Pope were received by Charles with decent reverence, but the greatness of his occupation and the shortness of his life prevented his interference. His son Pepin, the heir of his power and virtues, assumed the office of champion of the Roman Church; and the zeal of the French prince seems to have been prompted by the love of glory and religion."

After a fruitless effort to appease his Lombard enemy, Stephen, who was then pope, visited Pepin in person, who received Stephen as the visible successor of the apostle, granted his requests, and was soon on

his way with a French army to chastise the Lombard king. The Lombards, after a feeble resistance, gave in, and swore to restore the possessions and to respect the sanctity of the Roman Church. But no sooner was the French army withdrawn than the Lombard king forgot his promise, and again invested Rome with his arms; whereupon Pope Stephen, fearing he might weary his transalpine allies by his own personal importunities, addressed Pepin a letter in the name of St. Peter himself, wherein the apostle assures his adopted sons—the king, clergy and the nobles of France—that, though dead in flesh, he is still alive in spirit; and that they now hear, and must obey, the voice of the founder and guardian of the Roman Church; that the Virgin, the angels, the saints, and the martyrs, and all the host of heaven, unanimously urge the request, and will confess the obligation; that riches, victory and paradise will crown their pious enterprise; and that eternal damnation will be the penalty of their neglect, if they suffer his tomb, his temple and his people to fall into the hands of the perfidious Lombards." To this celestial message Pepin responded at once. St. Peter was satisfied, and Rome was saved; and the wicked Lombard was taught a lesson of justice by the scourge of a foreign master. Several years later Charlemagne, the son of Pepin, effectually blotted out the Lombard kingdom.

"Under the sacerdotal monarchy of St. Peter, the nations began to resume the practice of seeking their kings, their laws and the oracles of their fate at the shrine of St. Peter." The French were perplexed about the form of their government: Childeric, of the

line of Clovis, was their reigning, lawful king, but, being weak-minded, Pepin, the son of Charles Martel, was ruling the affairs of state for him. Being ambitious, he aspired to the throne; so he sent ambassadors to the Roman pontiff soliciting the coveted prize. The interest of Pope Zachary lay with Pepin; so this lordly prelate, the successor of the Gregories, decided in Pepin's favor. He pronounced that the nation might lawfully unite in the same person the title and authority of king, and that the unfortunate Childeric should be degraded, shaved, and confined in a monastery the remainder of his days. An answer so agreeable to his wishes was accepted as the opinion of a casuist, the sentence of a judge, or the oracle of a prophet. The Merovingian race disappeared, and Pepin was exalted on a buckler by the people who already were accustomed to obey his laws and to march under his standard. Pepin's coronation was then performed under the direction of the Pope, by his most faithful servant St. Boniface, the apostle of Germany. (Germany and France were both ruled over at this time by the same king.) Afterwards he was crowned a second time by Pope Stephen the Third, in the monastery of St. Denys. The holy oil was dextrously applied by the successor of St. Peter, who assumed the character of a divine ambassador. By this a German chieftain was transformed into the Lord's anointed, and this custom was diffused and practiced in these countries down to a very modern date.

The secretary of Charlemagne affirms that the French scepter was transferred to the princes of the

Carlovingian race by the authority of the popes; and in their boldest enterprises they insist upon this as the source of their temporal jurisdiction. Pepin, having received the title of king of France and patrician of Rome, the Roman ambassadors presented these patricians with the keys of the shrine of St. Peter, as a pledge of the symbol of sovereignty, with a holy banner which it was their right and duty to unfurl in defense of the church and city.

The Exarchate of Ravenna, by which the emperors of the East held authority over Italy and Rome, had now, under Pepin, been overthrown and its dominion ceded to the popes. On complaint of the emperor of the East to Pepin, about his making rather free with his dominion and soliciting the return of the provinces of Italy, Pepin replied that "no human consideration would tempt him to resume the gift which he had conferred upon the Roman pontiff for the remission of his sins and the salvation of his soul." The donation was granted in supreme and absolute dominion, and the world beheld, for the first time, a Christian bishop invested with the prerogatives of a temporal prince. This temporal reign lasted from this on for 1,115 years. (See Barnes' "General History," p. 332.) The Lombard kingdom, the Exarchate of Ravenna and the Duchy of Spoleto were now added to the dominion of St. Peter in reality, and remained so till 1870.

Gibbon says: "Fraud is the resource of weakness and cunning; and the strong, though ignorant, barbarian was often entangled in the net of sacerdotal policy. The Vatican and Lateran were an arsenal and manu-

factory, which, according to the occasion, have produced or concealed various collections of false or suspicious acts as they tended to promote the interest of the Roman Church. Before the close of the eighth century some apostolical scribe—perhaps the notorious Isadore—composed the decretals and the donation of Constantine, which were the two pillars of both the spiritual and temporal monarchy of the popes. This memorable donation was first introduced to the world by an epistle of Adrian I., who exhorts Charlemagne to imitate the liberality and revive the name of the great Constantine, who resigned to the popes the free and perpetual sovereignty of Rome, Italy and the provinces of the West. . . . By this fiction it was claimed that the popes were the successors, not only of St. Peter, but also of Constantine, by which they were invested with the purple and the prerogatives of the Cæsars. So deep-seated were the ignorance and credulity of the times, that the most absurd fables were received with reverence, and are still enrolled in the canon law. . . . Before the end of the fifteenth century the fable was rejected as spurious; but a false and obsolete title still sanctifies their reign (till within this century), and by the same fortune that has attended the decretals, and the sibylline oracles, the edifice still subsists, though its foundation is gone" (Vol. V., pp. 23-36).

The reader will pardon me for taxing his patience with these long extracts. I deemed it very important to show from history that the popes of Rome did actually reconstruct the empire of the Cæsars after it was virtually dead, and that this reconstructed holy Roman Em-

pire, after the image was built by the popes by usurpation and fraud and lying wonders, has actually lasted for a thousand years. During the greater part of the this time (until 1870) the popes of Rome have exercised ecclesiastical jurisdiction and absolute civil jurisdiction over Italy, the Exarchate of Ravenna and the Duchy of Bologna, and a positive oversight of the remainder of the holy Roman Empire until the days of Luther's Reformation.

It is stated somewhere by Gibbon that when he wrote Volume V. (if I recollect right), the holy Roman Empire consisted of twelve minor kingdoms, but as he reckoned Russia as one and Turkey in Europe as one, which did not properly belong to it, it leaves ten minor kingdoms of which the new Roman Empire was composed, thus making ten horns for the beast of Revelation xvii. This is the same number as the first beast of Revelation xiii., which was also the number of subordinate kingdoms of which imperial Rome was composed just prior to the Saracen conquest. Thus the image of old imperial Rome is exact in the number of subordinate kingdoms.

But we have even better evidence than secular history. It is prophetically declared by John (Rev. xvii. 12) that the ten horns are ten kings (or kingdoms) "which you saw on the beast, and that these had not then received any kingdom, but were to receive power as kings one hour with the beast." These ten kings or kingdoms "have one mind, and give their power and authority unto the beast" (verse 13). "For God has put it into their hearts to do his will, and to come to one

mind, and to give their kingdom unto the beast, until the words of God should be accomplished" (verse 17).

I think, then, that both reason and revelation establish the identity of this image of the beast. But Revelation xvii. 8 gives us another clue to his identity. It is here stated that this beast *was* (did exist), and *is not* (does not exist), and *yet is* (that is, does exist again). In other words, imperial Rome did exist until it was overthrown by the barbarians, then was brought to life again by the Gregories and their immediate successors, in its spiritual and civil form combined. This is an indisputable fact, whether it fill the prophecy of Revelation xiii. 11-17 or not.

There is a further identity mentioned in Revelation xiii. 18, in giving the mysterious name of this beast as the name of a man—six hundred and sixty-six. It is stated by scholars of repute that the numerical value of the Greek letters which compose the word *Lateinos* is just 666; thus, L-30, a-1, t-300, e-5, i-10, n-50, o-70, s-200, which, added together, makes the number 666. This name the Church of Rome wore in history for a thousand years to distinguish it from the Greek Church: it was called the Latin Church, the last syllable (*os*) being dropped off when transferred into English. It is also claimed that the word "Rome," when spelt in the Hebrew, gives the number 666. Again, it is claimed that the letters which have a numerical value in the Latin inscription on the pope's crown, meaning, when translated into English, *"Vicegerent of the Son of God,"* also sum up 666. So that it is quite likely that this number 666 was intended

to further identify this apostate church. That it was susceptible of being ascertained by the readers of the book is implied in the statement, "Let him who has understanding, count the number." We must remember, too, that at the time John saw this vision the only way they counted and computed numbers was by using the letters of their alphabet, which, by common consent, had certain numerical values attached to them. Our common figures were invented by the Arabians, and came into use long afterwards.

John says that this second beast "looked like a lamb, but spoke like a dragon" (verse 11). His speech here refers us back to the dragon of chapter xii., whose character is there given as *"the Devil and Satan, who deceives the whole world."* This leads us to suppose at once that in his teaching he deceives, but in his outward appearance resembles an innocent lamb (a Christian). This is just the character that Paul gives him. He has his seat in the temple of God (in the church); he poses as a Christian, even as God. (See II. Thess. ii. 4.) "Whose working is after the coming of Satan [the dragon] with all power and signs and lying wonders, in deceit and unrighteousness" (verse 9), or the dragon full-fledged in practice.

"He exercised all the authority of this first beast" (verse 12). We understand that "the dragon gave the first beast his authority and power" (xiii. 2); that is, the power and authority of imperial and pagan Rome. "And he makes the earth and them who dwell therein to worship the first beast, whose death-stroke was healed" (verse 12), to do reverence to imperial Rome and

pagan Rome. That is, he requires reverence to the shreds and shades of imperial Rome, and begins to practice pagan rites and superstition; begins to worship relics and saints, and to teach monasticism—Worship my image of imperial Rome.

"Does great wonders, even makes fire come down from heaven in the sight of men, and thereby deceives them who dwell upon the earth" (verses 13, 14). This doubtless has reference to the teaching of the church, which now received her doctrine from Rome, to the effect that the virgin Mary, St. Peter, Paul, and all the apostles and martyrs of Jesus, would bless them if good Catholics, or visit them with wrath, fire and sword if they rejected the teaching of Rome. And through the force of these things he commands them to make (restore) the image of the first beast—that is, the substance of imperial Rome in the ecclesiastical machinery of modern Rome—which they did.

"It was given him to give life to the image of the beast, that it should speak, and cause that as many as would not worship the image of the beast should be killed" (verse 15). This is completely verified in the history of the Church of Rome for the next thousand or more years after Gregory the Great began the exercise of civil jurisdiction. To deny the supremacy of the pope, or to set at naught his teaching, was visited with death upon the transgressor, as bear witness the many millions of the martyrs of Jesus who bore witness for him at the rack, the stake, the gibbet or the block, whether by the express command of the pope, as in the case of the

Inquisition, or through the civil authorities who did his will and acknowledged his rule.

"And he caused all, small and great, . . . that there be given them a mark in their right hand, or in their forehead: that no man should be allowed to buy or sell, unless he had the mark or name of the beast, or the number of his name" (verses 16, 17). This is a very significant matter, that in those times, to be secure in business, whether spiritual or temporal, one had to belong to the Catholic Church. It is hardly probable that this mark in the head or hand was visible, like the mark or brand which the ranchman is wont to place upon his cattle. Perhaps a Catholic in heart and conscience would fill the requirements of the mark in the head, and one who is nominally a Catholic for the mark in the hand; while wearing the number of the name would be filled by calling themselves by the name that has the numeral value of 666.

CHAPTER XIV.

THE FALL OF BABYLON, AND HARVEST OF THE WORLD.

"I beheld, and, lo, a Lamb stood on Mount Zion, and with him a hundred and forty-four thousand, having his name and his Father's written in their foreheads" (Rev. xiv. 1). Notwithstanding all the persecutions and deaths that were to come to the saints, as foreshadowed in the wicked reign of the two beasts and the image, we have here, in the opening of the fourteenth chapter, a flash of heavenly light that brings cheer to the hearts of God's people. "The Lamb." The Lord Jesus, with a select company of a hundred and forty-four thousand of the purest and best of earth's tenantry, with the Lord's name and his Father's name engraved in their intellectual consciousness. These are not the one hundred and forty-four thousand Jews of chapter vii., but a company of the purest of all nations who were the firstfruits to God and the Lamb—not the first in order of time, but the first in purity and perfection. "And I heard a voice from heaven"—described as the roar of much water, and the roar of great thunder, and it was as the sound of many harpers upon their harps. "And it was the song which they [the one hundred and forty-four thousand] sang before the throne, and the four living creatures, and the elders: and no man could learn this song but these one hundred and forty-four thousand, who were redeemed from the earth: for these are they who were not defiled with women; for they are virgins; who fol-

low the Lamb wherever he goes. And they were purchased from among men, being the firstfruits unto God and the Lamb. And in their mouth was no falsehood: they were without blemish" (verses 2-5). As they excel in purity over all the earth, there was also given them the power to make all heaven ring with the songs of their glory, which no others could sing.

"And I saw another messenger flying in mid-heaven, having an everlasting message to proclaim unto them who dwell upon the earth; to every tribe, nation, tongue and people. And with a great voice he said, Fear God, and give him glory, for the hour of his judgment has come: and worship him who made heaven, and earth, and the sea, and fountains of water" (verses 6, 7). This, to my mind, is none other than the art of printing, as controlled and utilized by the American and Foreign Bible Societies, and the various Christian missionary societies which are circulating the word of God among all nations; which gives especial emphasis to the fact that "when this gospel of the kingdom is preached in all the world for a witness unto all nations, then shall the *end* come" (Matt. xxiv. 14).

"Another messenger follows, saying, Babylon the great has fallen, *has fallen,* which has made all nations drink of the wrath of her fornication" (verse 8). This Babylon the great is evidently the Babylon of chapters xvii. and xviii., and of the beast of chapter xiii.

"Another, a third messenger, followed them, saying with a loud voice, If any man worship the beast and his image, or receive his mark in his forehead, or in his hand, he shall drink of the wine of the wrath of God,

which is prepared without mixture in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and the Lamb: and the smoke of their torment goes up for ever and ever; and they have no rest day or night, that worship the beast and his image, or who receive the mark of his name" (verses 9-11). Here is a serious and dreadful warning to abstain from the sanction or worship of the abominations set out in chapter xiii. Hence it becomes important for the children of God to ascertain what this monster is, and in what the worship of this symbolical beast consists. It should be evident to the thoughtful reader that this abomination exists in the church, as the Scriptures clearly teach that it does—"*sits in the temple of God,*" exhibiting its power as the power of God, and exists by fraud and lying wonders and deceitfulness, proposes to rule Christianity and all the world, and does actually command the adoration and respect of a large majority of humanity, where its power and rule extend. The reader of history ought to be able to locate its leading features in time, seeing there is not, and never has been, but one pretended Christian power in the geographical location assigned it which fills the measure of its rise, progress and work.

Right here I am reminded that there is a large per cent. of professing Christians who are in doubt as to what constitutes this apostasy. Having no rule by which they can determine what is false and wrong in the church and listening to the "*Lo here, and Lo there,*" they become confused, and conclude that one religion is about as good as another, etc. It ought to be manifest to any

thoughtful and sincere student of the Scriptures that the oracles of God were given to direct the people of God in the way they ought to go, and that this is especially true of the New Covenant Scriptures under which we are now placed. And as these Scriptures are able to make the man of faith wise unto salvation, and perfect before God, any departure from the faith and doctrine laid down therein ought to be looked upon with suspicion, and avoided. It does not matter, then, from whence this departure emanates, whether from Protestantism or Catholicism, it is all alike questionable, and should be avoided. Jesus said: "In vain do you worship me *teaching the commandments of man.*"

In looking for this apostate power, we can not look for an organization that approximates the divine model, but, if we are guided by the outlines of inspiration as given in II. Thessalonians ii. and Revelation xiii. and xvii., we must look for some power that completely subverts Christianity and supplants Christ. Where shall we find it? It is defined by Paul as being a power that "*exhibits itself as God*" (II. Thess. ii. 4—last clause). This could only be done by setting aside the wisdom of God and substituting its own. I need hardly say that Roman Catholicism does this very thing, and is the only pretended Christian power that does effectually do it. There are other Christian powers that are aping Rome, some more and some less, but Rome is the only power that effectually and completely subverts the gospel. The reader should be careful and considerate here, for "if any man worship the beast or his image, or receive his mark, the same shall receive of the wine of the wrath of God,

that is poured out in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels and the Lamb" (xiv. 8-11). The only safe rule, then, is to discard everything we have received by tradition, from Rome or her daughters—she has daughters, as she is the "mother of harlots" (Rev. xvii. 5)—and adhere to the word of God alone, and then we are safe, for God tells us in his Word that "all Scripture inspired of God is profitable for teaching, for reproof, for correction, for instruction in doing right: that the man of God may be perfect, thoroughly furnished to every good work" (II. Tim. iii. 16, 17). By taking heed to this, we can escape the corruption that is in the world, and have admittance into the everlasting kingdom of our Lord and Saviour Jesus Christ. (II. Pet. i. 10, 11.)

"I heard a voice from heaven saying, Write this, Blessed are the dead who die in the Lord from henceforth: Yea, says the Spirit, for they rest from their labors; and their works do follow them. Here is encouragement for the patience of the saints, and for them who keep the commandments of God and the faith of Jesus" (verses 12, 13). This "henceforth" is doubtless from the time that John heard the voice in the Isle of Patmos.

"I saw, and behold a white cloud, and on the cloud one sat who was like the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out from the temple, and cried with a loud voice to him that sat on the cloud, Send forth your sickle, and reap; for the hour to reap has come;

for the harvest of the earth is overripe. And he who sat on the cloud cast his sickle upon the earth; and the earth was reaped" (verses 14-16). This is so exactly like what the Saviour affirmed (Matt. xiii. 24-30) that I must suppose they both have reference to the same time; that is, the second coming of the Lord.

"Another angel came out from the temple which is in heaven; he also had a sharp sickle. And another angel came out from the altar, who had power over fire; and he called with a great voice to the angel that had the sharp sickle, saying, Send forth your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and there came out blood from the press, even unto the bridles of the horses, as far as a thousand and six hundred furlongs [or two hundred miles]" (verses 17-20). What this symbolical sheet of blood may mean I do not now propose to inquire; it is sufficient for us to know that it comprehends the destruction of the wicked when the Lord comes. This brings us down the third time to the second coming of the Son of God.

CHAPTER XV.

THE SEVEN VIALS.

Revelation xv., xvi.

"I saw another sign in heaven, great and marvelous, seven angels having seven plagues, for in them is finished the wrath of God. And I saw as it were a sea of glass mingled with fire: and I saw them who had come off victorious over the beast, and his image, and over the number of his name, standing upon the glassy sea, having harps of God. And they sang the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, O Lord God, the almighty; true and righteous are thy ways, thou King of the nations. Who should not fear you, O Lord, and glorify thy name? for you only are holy: *and all nations shall come and worship before you;* for your righteous acts are made manifest" (Rev. xv. 1-4). This certainly shows that nations are to be continued upon the earth. This reaping, then, is only partial; all are not swept out of existence by this reaping. The fact that these persons got the victory over the beast, his image and the number of his name shows that this scene, whatever it may indicate, comes up after the beast has done its work. And the fact that they praise God for his judgments, evidently those inflicted by the last vials, shows that it is closely, if not exactly, connected with the destruction that comes upon the world when the Lord comes, possibly to or at the time when the angel of the fourteenth

chapter gathered the clusters of the vine of the earth, simply giving a more minute account of that affair.

Again John sees "the temple of the tabernacle of testimony opened in heaven: and there came out of the temple the seven angels that had the seven plagues, arrayed with precious linen, pure and white, and girt about their breasts with golden girdles. And one of the four living creatures gave unto the seven angels seven gold vials full of the wrath of God, who lives for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels should be fulfilled" (verses 5-8). The Bible reader will remember similar demonstrations when the old tabernacle was dedicated by Moses at Horeb, and when Solomon dedicated the temple. They were filled with a smoke, or cloud, that made it so dark within that the priests could not minister therein. It is a demonstration of God's presence and glory. If these vials are poured out to accomplish the destruction of the wicked when the Lord comes, then these plagues are yet future, or mostly so, and if the temple of God in this connection means the church, then it would indicate that these seven angels were some force or power that would come forth from the church, and that should accomplish the things signified by the seven plagues. And that no one could enter the church from the beginning to the end of these plagues may be a fact that will confront the world when the Lord comes. But I do not wish to affirm this very positively.

"I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the seven vials of the wrath of God into the earth. And the first went, and poured out his vial upon the earth; and it caused a grievous sore upon the men who had the mark of the beast, and who worshiped his image" (Rev. xvi. 1, 2). This shows that the beast and his image were in existence at this time, though indirectly at the very close of their career. Just what this sore was, or is to be, I do not wish now to affirm. It is barely possible that the first vial was poured out in 1570, when the pope began to lose his temporal power, which has been a grievous sore to the men of Rome; who are gnawing their tongues in pain.

"The second angel poured out his vial in the sea; and it became as the blood of a dead man: and every living soul that was in the sea, and had life, died" (verse 3). This perhaps means a great naval conflict, in which all the naval armaments of the world, as well as those who manage them, will be measurably destroyed. This is indicated by the very strong symbol of the sea becoming blood, causing death. That something of this kind may happen is not at all improbable when we know that all nations are striving to outdo each other in naval armament. It is possible this is very near now.

"The third angel poured out his vial into the rivers and upon the fountains of water, and they became blood" (verse 4). I judge that this means a clash of arms among the nations on earth, that will be fearful and bloody. These are the nations, too, that have been pouring out the blood of the saints and prophets of God, and

who, by their continued wickedness, deserve the vengeance of God, even as God said to Moses, "Visiting the iniquity of the fathers upon their children unto the third and fourth generation of them who continue to hate me" (Ex. xx. 5). I say "them who *continue* to hate me" because *continue* is implied in the text. This is also implied in the text of Revelation xvi. 4-7, as follows: "I heard the angel of the waters ["waters" are symbolical for "peoples, multitudes, nations and tongues" —see chapter xvii. 15] say, You are righteous, thou holy one, who is, and was, because you have thus judged. For they have shed the blood of your saints and prophets, and you have given them blood to drink. They deserve it. And I heard a voice from the altar saying, Yes, O Lord God, the almighty, true and just are thy judgments" (verses 5-7).

"The fourth poured out his vial upon the sun; and it was given unto him to scorch men with fire. And men were scorched with great heat, and they reproached the name of God, who had power over these plagues: and repented not to give him glory" (verses 8, 9). The symbol of the sun, the source of light and heat, becomes in some way intensified, and the scorching with great heat is a symbol of intense suffering. But they "repented not."

"The fifth poured out his vial upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain, and they reproached the name of the God of heaven because of their pains and their sores, but repented not of their work" (verses 10, 11). Here is another visitation upon the

beast. "His throne," however, as I understand the symbol, is every land and country that owns his rule. How it is to be darkened I can hardly guess; as far as superstitious darkness is concerned, it does seem to me that it is about as dark as it can be made. This superstitious darkness, however, is not what gives them pain, for this kind of darkness is a thing in which she glories and by which she lives.

"The sixth angel poured out his vial upon the great river Euphrates; and the waters thereof were dried up, that the way [road] might be made ready [or opened] for the kings of the east to come. And I saw three unclean spirits like frogs coming out of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" (verses 12, 13). This shows that the lives of the dragon, the beast and the false prophet have been prolonged, as we find them here close to the second coming of our Lord. This also shows that they do not succeed one another, but reign contemporaneously with each other, though they do not all begin at the same time.

"They are the spirits of demons working signs, and they go forth unto the kings of the whole world, to gather them together unto the war of the great day of God Almighty" (verse 14). "Behold, I come as a thief. Blessed is he that watches, and keeps his garments, lest he walk naked, and his shame be seen. And they gathered themselves together into a place which in the Hebrew tongue is called Armageddon" (verses 15, 16). If my previous symbolical interpretation of the great river Euphrates is correct, and I think it is,

this great river Euphrates of verse 12 must be taken as the Turkish (or Mahometan) Empire. Therefore the drying up of these waters is equivalent to the overthrow of that empire, or Turkish rule. "That a road might be made for the kings of the east" is a little uncertain, but the context goes to show that they are to be gathered together at Ar-Magido (or Her-Magedon), a place supposed to be north of Palestine, possibly as far north as Hammoth. And the context also shows that this gathering together is for war with the army on one side and Almighty God on the other side. Doubtless it is the same gathering and the same battle referred to by Ezekiel (xxxviii. and xxxix.), as also in Revelation xix. 17-20.

This supposition gathers strength from the interspersed declaration, "Behold, I come as a thief. Blessed is he that watches, and keeps his garments" (Rev. xvi. 15). This shows that this gathering for war is closely, perhaps immediately, connected with the second coming of God's Son. If this is the same gathering and the same battle as that referred to in chapter xix. 17-20, then the means of their destruction is the sword that proceeds from the Lord's mouth, which is the Lord's word—*he commanded it.*

The destruction of Ezekiel xxxviii. and xxxix. seems to confine that great gathering to the Mahometan and Russian Empires, while this in Revelation xvi. 12-16 seems to involve the dragon, the beast and the false prophet. That the beast (the Catholic power) will be involved is also probable, though possibly only in sympathy. Taking Ezekiel as an index to this struggle

of Ar-Magedon, the Mahometan and Russian Empires are bent on the slaughter of the Jews, who, according to Ezekiel, are gathered back into their own land. And if the Catholic power is the beast, as it certainly is, we then know from certain indications that Rome will be in sympathy with Russia and Turkey in the contemplated slaughter of the Jews. Within the last year, when the Pope ascertained from the report of the Zionist Jews' great gathering that they would make an effort to purchase Palestine of the Turkish Sultan, he at once wrote the Sultan insisting that he should not let the Jews have Palestine. Why he should busy himself against the Jews is hard to tell, but his attitude was probably born of that persistent hate that has manifested itself against the Jews ever since the Catholic Church has had an existence. It has robbed, persecuted, banished, slaughtered and treated the Jews as the meanest of slaves times without number, and still insists upon abusing them. It is certain that there can be no moral or religious consideration that influences the Pope to use his immense power and influence against the return of the Jews to their ancient inheritance. All Christendom will acknowledge at once that the Jews' religion is as good as that of the Turks; and as to morality, it is better.

In support of the second advent as connected with this great battle, I will here quote Ezekiel xxxviii. 17-23: "Thus saith the Lord God; Are you he of whom I have spoken in old time by my servants the prophets, who prophesied in those days that in many years I would bring thee against them? And it shall come

to pass that at the time when Gog shall come against the land of Israel, saith the Lord God, my fury shall come up in my face. For in my jealousy and in the fire of my wrath have I spoken it: surely in that day there shall be a great shaking in the land of Israel; so that the fish of the sea, and the fowls of heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all men upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the precipices shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountain, says the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and blood; and I will rain upon him, and upon his bands, and the many people who are with him, an overflowing rain, of great hailstones, fire, and brimstone." It is very evident that this prophecy of Ezekiel, as well as those of Revelation xvi. 12-14, 16, and xix. 17-21, have none of them been fulfilled; but they all will be as certain as that God lives; and each and all of them, as I read the symbols, are closely connected with the second coming of the Son of God. With these reflections before us, we are prepared to consider the events of the seventh vial.

"And the seventh angel poured out his vial into the air; and there came forth a great voice out of the temple, from the throne, saying, It is done. And there were lightnings, voices, and thunderings, and a great earthquake, such as was not since men were upon the earth, so great and so mighty an earthquake. And the

great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered before God, to give unto her the cup of the wine of the fierceness of his wrath. Every island fled away, and the mountains were not found. And great hail of about the weight of a talent came down out of heaven upon men: and men reproached God because of the plague of the hail; for the plague thereof was very great" (Rev. xvi. 17-21). This must be taken as the sum total of all God's chastisement of the world up to the time that the Son of God and his people take the kingdom of the world and possess it. (Dan. vii. 13, 14, 27; Rev. xi. 15; xx. 4.) It therefore includes the fall of Babylon in chapter xviii., and the destruction of chapter xix. 17-21. The retribution of Babylon the great come under this seventh vial, but John pauses in the seventeenth chapter to give us a more minute outline of Babylon the great, under the head of the beast and its rider, which John says is the mother of harlots and abominations of the earth, and "Babylon the great," whose tragic end is detailed in chapter xviii., but here remembered in chapter xvi. 19. The earthquake here described as far more terrible than anything that had ever happened to man before, the disturbance of the mountains and islands, and the great hail from heaven of a talent's weight (about one hundred pounds), all indicate something dreadful; whether, therefore, we regard them as political disturbances, or the more direct vengeance of God, it will be fearful and terrible.

That the great city was divided into three parts is significant of the fact that the so-called church was divided into three parts, if I read the symbolism right. This may mean three divisions of the Catholic Church, or it may mean three divisions of the whole church—Greek, Catholic and Protestant. That the church was divided only while the "cities of the nations" fall may mean all the forms of heathen or idolatrous religion.

In regard to the length of time involved from the beginning of the pouring out of these vials to their close: I do not think they come all at once; in fact, the order in which they stand, and the results which followed, forbid that they should occur simultaneously. Neither is it necessary to suppose that God does these things directly, without human agency. They doubtless come up similar to the destruction of the Jews in A. D. 70. The Saviour said of it: "These be the days of vengeance, that all things which are written may be fulfilled" (Luke xxi. 22). Yet in this case we know that God employed human agency, but so controlled it that the Jews suffered on every hand. And I think the same will be true in regard to the pouring out of God's wrath upon the world. The pouring out of the vials possibly began in A. D. 1870, and it is possible, too, that we are now starting in under the second vial, though from this one I expect them to proceed more rapidly. Fifty or sixty years may bring us to their close. That some such fearful disturbance is indicated we learn from our Lord in Luke xxi. 25-27: "Upon the earth distress of nations,

with perplexity; the sea and waves roaring; men's hearts failing them through fear, by looking after the things that are coming on the earth. . . . Then shall they see the Son of man coming in the clouds with power and great glory."

We will next consider the same beast and apostate church described in chapter xiii., but here under another form of symbol and in some respects more specifically described.

CHAPTER XVI.

THE WOMAN ARRAYED IN SCARLET.

REVELATION XVII.

Here one of the seven angels who poured out one of the seven vials says to John: "Come here, and I will show you the judgment of the great harlot that sits upon many waters: with whom the kings of the earth have committed fornication, and they who dwell on the earth have been made drunk with the wine of her fornication. So he carried me away in spirit into a desert region: and I saw a woman sitting upon a scarlet-colored beast, full of blasphemous names, and had seven heads and ten horns. And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication: and upon her forehead a name written which was, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND OF THE ABOMINATIONS OF THE EARTH. And I saw that the woman was drunk with the blood of the saints, and of the martyrs of Jesus."

John was astonished at this. Before this, John had seen the two beasts and the image of the beast, which represented this woman and this beast, but now he sees it under different symbols, and so different that it astonishes him. This verifies the conclusion to which I have been forced, that no rigid, inflexible rule

can be adopted to interpret these symbols; that we must largely gather their meaning from the contextual bearing of the passage or passages in which they occur. There can be no doubt that this woman here represents an apostate church, but just what church must be gathered from what is affirmed of her work and decorations, for her decorations are significant or they would not have been named. "She was arrayed in purple and scarlet, and decorated with gold and precious stones and pearls."

The Purple.—The purple, as we all know, was the symbol of imperial Rome; we read time and again of the emperors, when chosen, being invested with the purple. While, therefore, this woman was riding upon the civil powers that supported her, she nevertheless was attired with the purple herself. This can only mean that she wielded the imperial scepter herself. According to a general rule in Scripture—to mention the most important feature first—the purple would indicate that the most important feature in her composition was her *imperial power.* If, therefore, we inquire into her pretensions, we find that she actually assumed to wear the purple—the power to make and unmake the kings and emperors for the countries over which she ruled; over those who gave their power and strength to her—as is evident in the treatment that Charles IV. of Germany, and King John of England, received at her hands, as well as their lordly pretensions to rule and govern the world.

Scarlet.—She was also arrayed in scarlet. Scarlet is the symbol of monkish cardinalism, and is worn by

the cardinals as such. And as the pope must be selected from the conclave of cardinals, he wears the scarlet; and as the beast is also scarlet-colored, all her officials who wear the scarlet may safely be taken as the beast.

Decked.—Decked with gold. Perhaps there never was a power on earth, civil or ecclesiastical, that took more pride in decorating their palaces with gold than have the popes of Rome. When the time came in her history that the wealth of all Europe was poured into the Vatican by her fawning sycophants, in such abundance that even the popes became bewildered thereat, the question was, What shall I do with these my great treasures? I will tear down these cobwebs, and I will line this palace with gold, and here I will bestow my treasure. Then will I say unto myself, I am Lord God the Pope, the civil and ecclesiastical ruler of the world; eat and drink, and enjoy thy magnificence.

So the Vatican was lined with gold, and the images of Jesus and his mother and the saints adorned its niches. Some one has said that if all the gold wasted on the Vatican were coined, it would make more money than there is in circulation in all Europe to-day. This is, perhaps, a little extravagant; but, be that as it may, there are immense quantities of gold foolishly wasted by the popes of Rome in decorating the Holy See. This is a sad reflection upon their pride and vanity, and travesty upon their being the vicars of Christ, who himself had nowhere to lay his head, and whom the devils could not tempt with the offer of all the kingdoms of the world. He succeeded better in Rome.

Even St. Peter, whose successors they pretend to be, said, "Gold and silver have I none."

Precious Stones.—Peter calls the Saviour an elect, precious stone, and terms the saints who are so indeed as "living stones, a spiritual house," etc. (I. Pet. ii. 4, 5). In this sense Rome has decorated herself with a long list of saints which she claims as belonging to her communion. The pearls may fitly represent some of the truest churches that ever existed, which she also claims in her communion, many of whom would, like Samuel of old, be disquieted if called before this modern witch of Endor.

Here I will pause and let John give us the interpretation of some of the beast and this woman's uniform. The angel tells John that the beast he saw "*was*" (that is, did once exist), but we must remember that the standpoint from which John sees this vision is at the close of her career, at a time when she is intoxicated with the blood of the martyrs of Jesus. Therefore he looks backward to the time when imperial Rome began to carry the woman, and affirms of the beast that it once *existed;* then he says "*it was not*"; that is, for a brief space of time; which is true of imperial Rome. And it was again to come up out of the "*abyss*" (an indefinite somewhere), and should go into perdition. "And they who dwell upon the earth whose names are not enrolled in the book of life shall wonder . . . when they behold the beast that *was,* and *is not,* and yet *is.*" This is a strange averment, yet it is true to the very letter. Imperial Rome, as I said above, took the woman upon its back, and ceased, *was*

not, when imperial Rome gave up the ghost; but came into existence again in the confusion of the hour by the pope assuming imperial power and authority in the days of Pepin and Charlemagne. So, however singular the averment, it is true that the beast that carried the Catholic Church once *existed,* and then ceased to exist, and afterward was revived by the popes of Rome. So far, then, from being a trivial expression, it is a powerful factor to establish the inspiration of this Book of Revelation, and also serves the purpose of leading up to the identity of the lewd woman of chapter xvii.

"The seven heads are seven mountains, on which the woman is sitting. Of these, there have been seven kingdoms: five of them have been, one now exists, and the other has not yet come; and when it comes, it must continue a short space. And the beast that *was,* and *is not,* is the eighth, but is of the seven, and goes into perdition. And the ten horns which you saw are ten kings, which have received no kingdom as yet; but receive authority as kings one hour with the beast. These [ten kings] have one mind and authority, and they give their power and authority to the beast. And they make war against the Lamb, and the Lamb, and they who are with him who are faithful and chosen, shall overcome them: for the Lamb is Lord of lords, and King of kings: . . . The waters which you saw, where the harlot sits, are peoples, multitudes, nations, and tongues. And the ten horns which you saw upon the beast, shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and utterly

burn her with fire. For God has put it into their minds to do his will, and to come to one conclusion, and give their kingdom unto the beast, until the words of God should be fulfilled. And the woman that you saw is that great city, that reigns over the kings of the earth" (Rev. xvii. 9-18).

I do not think we can well escape the identity of this beast. It is some power that is exerted over ten subordinate powers or kingdoms, which completely controls those ten kingdoms for awhile. At the close of this subordination those ten powers rebel and lend their hand to destroy that power which they had for a time nurtured and built up. Surely there was no civil and ecclesiastical power combined which carried the church for any considerable time, and put the people of God to death, that ever existed except that which governed the Church of Rome, exhibited in its popes, cardinals and bishops, which kept its civil and ecclesiastical machinery running.

Its seven heads, or seven mountains, are not so easily identified. It is stated in verse 1 that this "woman was sitting *upon many waters,*" and it is stated in verse 9 that "the seven heads are seven mountains, *on which the woman was sitting.*" And it is stated in verse 15 that "the waters upon [or by] which you saw the woman sitting, are peoples, multitudes, tongues, and nations." I therefore think it quite probable that these three averments should be concentrated into one, and, if so, then the seven heads means seven different nationalities, not kingdoms. But I shall not attempt here to define them further than to say

that Italy is one of them. Those seven nationalities, in process of time, were seven kingdoms. When John first saw the dragon before the woman, his seven heads wore seven crowns. (Rev. xii. 3.) This dragon was evidently personified in pagan imperial Rome as it existed in the early days of Christianity. But the history of the Roman Empire at that time as to the subordinate crowned heads is so multiform and uncertain that I shall not attempt to ferret them out now. It is a well-known fact, however, that when the Saracens overran the Roman Empire they annihilated all the crowned rulers of about two-thirds of that empire. Gibbon says: "One hundred years after the flight of Mahomet from Mecca, the arms and reign of his successors extended from India to the Atlantic Ocean. The various and distinct provinces comprised Persia, Syria, Egypt, Africa and Spain" (Vol. V., p. 175). And it is quite likely that this accounts for the fall of the five kings, or kingdoms, of verse 10; not the "heads" of verse 9. It is not stated that any of those heads were dead, or should die, but that one of them had a deadly wound by a sword, but recovered (was healed). (Rev. xiii. 3.) I have already mentioned this on a former page.

It should be remembered, too, that what John saw in the symbols of this chapter as the woman and the beast, existed in history from the time the woman began her equestrian practice upon the back of the beast (civil power), which was composed of the aggregated ten kingdoms of chapter xvii. 12. That those ten horns should be called "kings reigning one hour

with the beast" is a very reasonable interpretation of "*basileis,*" as these kings came and went, by reason of the shortness of life, very rapidly, fitly represented by "one hour." Their successors, however, took up the same thread of implicit obedience to the Church of Rome in her civil and ecclesiastical rule, till the word of God as to that fact was accomplished. (See verse 17.) Then and thereafter they ceased, or repudiated the rule of Rome. In the end these ten kingdoms, which have been dominated over and spiritually ruined by Rome, will not only shake off her rule, but shall make her desolate and naked (expose her wickedness), and shall eventually destroy her—"*eat her flesh,* and utterly burn her with fire." These kings, or kingdoms, are described by Holy Writ as sharing with this woman in her lewd practices (verse 2). This is completely verified in the fact that those kings, or kingdoms, of which the so-called holy Roman Empire (that is, the German or Gothic) was composed lent their strength and power to do the will and bidding of this mistress of the world in the persecution, torture and death of the saints during their joint reign, down to the butchery of seventy thousand Protestants in two days by the dreadful massacre of St. Bartholomew's in 1572, over which Rome greatly rejoiced.

We will now leave the seventeenth chapter for awhile to listen to the funeral oration delivered over the remains of this once proud and boastful church. This funeral oration is delivered by a master who knows whereof he speaks, and, unlike modern funeral addresses, which extol all the virtues, real or imagi-

nary, and leave the blemishes untouched, this one gives the true character and destiny of the abomination. In the outline of crimes charged, and the boasted power, pride and luxury of this monster, we will be able to gather some further items that will lead to the identity of this lewd woman.

THE FUNERAL.

"After these things I saw another angel come down from heaven, who had great authority; and the earth was lighted with his glory. And he cried with a mighty voice, saying, Babylon the great is fallen, *is fallen,* and has become the habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird. For by her fornication all nations are fallen, and the kings of the earth have committed fornication with her, and the merchants of the earth have become rich through the power of her wantonness" (chapter xviii. 1-3). This shows the contaminating power, spread and influence of false teaching and wicked practices. It has carried the nations of the earth with it till they have fallen morally and religiously. And the kings of the earth who have aided and abetted her, and those who enriched themselves by handling her spiritual wares, have all been involved in her ruin.

At this point a voice comes forth from heaven, saying, "Come out of her, my people, and have no fellowship with her sins, so that you receive not of her plagues. For her sins have reached unto heaven, and God has remembered her iniquities. Render unto her

as she has rendered unto you, and double unto her according to her works: the cup she has mingled, mingle to her double. In how much soever she has glorified herself, and waxed wanton, so much torment and sorrow give her: for she says in her heart, I sit as a queen, I am no widow!! and I shall in nowise see mourning!!" This shows, if it shows anything, that the people of God are to some extent the instruments of her destruction, and it shows another thing, that some of the people of God are in her communion, for this is indicated in the voice of "Come out of her, my people." This does not mean to come out of her geographical territory, but simply to separate themselves from her wicked practices and from her communion. And it shows, too, that her retribution is to be swift and effectual. "For in one day shall her plagues come, death, and mourning, and famine, and she shall be utterly burned with fire: for strong is the Lord God who judges her" (verse 8).

Then follow a fearful wailing for her by them who have been dealing in her abominations, and a long list of her merchandise and spiritual wares, the significance of which I do not care now to investigate, save only that it indicates that she has adopted every means in her power to gratify her lusts. However, the last two items in the long list call for special attention; namely, her dealing "in slaves and the souls of men" (verse 13). There is not in existence, or on exhibition before the world to-day, a more downtrodden and abject set of spiritual slaves than the ignorant votaries of Roman Catholicism. Go where you will among the

ignorant of Italy, Spain, South America, or even those of our own land, you find them chained down in ignorance and superstition, forbidden even to read the Scriptures, or to attend schools or the preaching of the gospel where truth may be found. And it is surprising to see what servile slaves they are, and how willingly they bow to the behests of their spiritual and corrupt lords.

She also deals in the "souls of men." There is not another religious organization on earth that so effectually fills this measure as does the Church of Rome. She has devised a purgatory into which she hurls ten thousand times ten thousand of the souls of her ignorant victims, whose friends must purchase their way out with a great price, or those wretched victims must suffer on forever. Thus she teaches. But the hour must come when she will be compelled to unload her wares, and suffer the righteous judgment of God and the contempt of all who know the truth. I will remark, too, that Rome is being gradually wasted away now under the force of truth. Now and then criminals of the deepest dye, when about to suffer death for their crimes, stretch forth their hands in their despair to the mitered cowl, imploring their forgiveness as a last, but certainly unavailing, refuge from God's wrath. But otherwise her proselyting is done—is at an end.

"Thy merchants were once the princes of the earth." "Thy merchants" simply means her mitered officials, who have been raised from poverty to opulence by dealing in her lewd practices. "For with thy sorceries were all nations deceived. And in her was

found the blood of prophets and of saints and of all who were slain upon the earth" (verses 23, 24). This is a pretty strong indictment, but it is in exact harmony with the Saviour's statement concerning the wickedness of the Jews in his own day. He says: "From the blood of righteous Abel to that of Zacharias, whom you slew between the temple and the altar. Verily I say unto you, It shall be required of this generation" (Matt. xxiii. 35, 36). As I understand the Saviour here, the acts of the Jews toward him and his followers were so desperately wicked that it overshadowed the slaughter of Abel and Zacharias in infamy, consequently the excessive measure of their punishment. The same is reproduced in Roman Catholicism.

This brings us to the close of Revelation xviii., and to the retribution that comes under the seventh vial; but we are not yet done with the results of this vial. In chapter xix. we have the rejoicing among the saints and angels over the downfall of the great apostasy; the preparations for the greatest event of the world—the marriage supper of the Lamb; and the final destruction of the wicked when the Lord comes. I will, at the close of this volume, devote a chapter to the consideration of the deep meaning of the chapters which have been before us that give the measure and outlines of the great apostasy.

CHAPTER XVII.

REFLECTIONS UPON THE FOREKNOWLEDGE AND PURPOSES OF GOD IN REGARD TO THE GREAT APOSTASY.

My investigation of the prophecies of Daniel, Paul and John goes to show that God knew all about this apostasy and terrible state of things in the church, as symbolized in Revelation xii. to xix., hundreds of years before those things passed into history. Not only this, but that some parts of the panorama were according to the will of God. Not that he approved the actions of the dragon or the beast or the lewd woman, for we are plainly told these were contrary to the will of God; but that the church, under the forced necessity of the circumstances, should enter its wilderness or desert state partly out of the reach of the serpent dragon, where she had a place prepared of God, and where they should feed her twelve hundred and sixty days, or years, was the will of God.

It was also the will of God that those ten kingdoms, or kings as it is called in chapter xvii., should give their power and strength unto the beast that carried this woman, till the words of God should be fulfilled (Rev. xvii. 17). As Paul expresses it: "Because they would not receive the truth and love it, that they might be saved. God sends them strong delusions, that they might believe a lie; that they all might be condemned who disbelieved the truth, and had pleasure in unrighteousness" (II. Thess. ii. 10-12). It was doubtless,

also, the will of God that this apostasy should develop its true character by abusing the true followers of Christ by death and confiscation of property, just as it was "the determinate counsel and foreknowledge of God that his Son should be delivered into the hands of the Jews, to be by them crucified and slain," but it was not his will that those who did those things to him should wickedly do the deed; that was their part. It was doubtless his will, also, that Stephen and the apostles should suffer bravely for the truth of the gospel as they did; but it was not his will that those wretches who condemned and slew them should do as they did; that was their part—as "seducers waxing worse and worse, deceiving and being deceived." I am also forced to the conclusion that it was God's will that all who would not receive the truth nor love it, that they might be saved, but took pleasure in unrighteousness, should have strong delusions that would lead them on to condemnation. (See II. Thess. ii. 10-12.)

Because of our ignorance or inability to comprehend the full purposes of God, or his power, will and ability to reward the righteous in the world to come, we sometimes think it a little hard that God should thus let his people suffer and be abused in this life by the wicked; but if we could listen to the shouts of the redeemed that come up from the other shore, as John did, we doubtless would change our minds in regard thereto. John says he heard a great multitude of the redeemed saying with a loud voice: "Hallelujah; Salvation, and glory, and power, belong unto our God; for true and

righteous are his judgments: because he has condemned the great harlot, who did corrupt the earth with her fornication, and has avenged the blood of his servants at her hands. And again they said, Alleluia. And her smoke arose up for ever and ever. . . . And I heard the voice of a great multitude, and as the voice of many waters, and as the roar of mighty thunder, saying, Alleluia: for the Lord God omnipotent reigns" (Rev. xix. 1-6). Doubtless these are all prepared to say, also, that "these light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." And doubtless these afflicted persons could all join in the sentiment expressed by our Lord: "Ought not the Christ [and we] to suffer these things, and enter into his [and we into our] glory?"

The desert state into which the woman of Revelation xii. entered was evidently under the protection of the civil rulers, who now had become Christian by profession, and protected from the onslaughts of the pagan world. It was therefore right, and is right yet, that the civil governments should protect the Christians in their lives and in the worship of almighty God; but when those civil rulers assumed to dictate to the church as to what its faith and practice should be, it was all wrong, as was the case with all the emperors of Rome and Constantinople after and during the days of Constantine the Great. And it is a lamentable fact that all the great councils of the church, from the first Council of Nice down to 1453, were manipulated more or less by the will of the emperors or empresses who ruled in

Rome and Constantinople. The church councils seemed to be very pliant in their hands, and ruled in and out the worship of relics and images according to the will of the ruling power; and it is recorded of the first Council of Nice that the contending bishops looked more to the will of the emperor Constantine (who was there present) than they did to the Scriptures that lay upon their altar—even accepted the emperor's suggestion that the Son of God should be declared consubstantial with the Father. Just think of it, beginning with Constantine, and on down through his successors, both in Rome and Constantinople, till the year 1453, hardly an emperor (and their name is legion) ascended the throne of the Cæsars but with blood and murder of the foulest kind. Think of these wretches dictating to the church as to what its faith and morals should be. That many of them were professed Christians makes the contrast the more revolting.

However trivial this circumstance may be considered by some, it became direful in its effects as a precedent to the church in after times, as it opened the floodgates to introduce into the church of God the traditions of men and worldly wisdom, which in the end has supplanted the word, commandments and wisdom of God. Take the Westminster Assembly that formulated the Westminster Confession of Faith, and I would ask, By what divine authority did it assemble and grind out that Confession of Faith? If its doctrines were according to Scripture, or contained in the Scripture, why not adopt the Scripture as their confession of faith; but if it contained more than the Scripture, that addition is

at once superfluous and unnecessary. If the Scripture given by inspiration of God is able to make one wise unto salvation, and thoroughly furnished unto all good works, surely nothing more is needed.

But, again, if that Assembly had the right to enact and formulate a Confession of Faith beyond what is contained in Scripture, then other religious bodies differing from it should have the same right. It is a divine principle in our religion that if we wish others to accord to us the right to formulate our creed, then others have the right to demand the same of us; for the Master said, "Whatsoever you would that men should do unto you, do the same unto them." This rule, then, as all can see, will establish every creed in Christendom. If, therefore, we once enter upon the forbidden ground of making creeds and confessions of faith for ourselves other than the inspired word of God, then there will be no end to them; and, as we all can see, it will lead on to endless confusion, trouble and alienation among the people of God, as it is to-day.

This state of things not only has its direful effect within the church, but it has its baneful influence on those without, in that it tends to confuse their minds and leave them in doubt and uncertainty in regard to what they ought to believe and do. The better way, then, would be to do as the people of God in olden time did. They said: "Because of all this we make a sure covenant, and write it; and our princes, Levites and priests seal it. And the rest of the people . . . all that separated themselves from the people of the land unto the law of God, their wives, their sons, and

their daughters, every one who had knowledge and understanding, . . . entered into an oath, that they would walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our God, and his judgments and statutes" (Neh. ix. 38; x. 28, 29).

There is not a vestige of mere human opinion in all this, but a covenant or agreement to return to the inspired word of God. They, like us of to-day, had gone astray and adopted the customs of the heathen about them; had married strange wives, that led them astray, contrary to the will of God. Just so we have adopted strange creeds and confessions of faith, that lead us astray from the spirit of our Lord, who prayed that his followers might all be united, and all speak the same things, so the world of mankind might believe his Father had sent him.

In Revelation xvii. 17, where the averment is made that "God has put into their hearts [of these ten kings, or kingdoms] to do his will, to agree, and give their kingdom unto the beast, till the words of God are fulfilled," we have indicated without doubt that it was God's will that the popes should not only exercise ecclesiastical rule in those kingdoms, but also have the civil oversight thereof for a brief space of time. This would lead on to the conclusion that this exercise of power under the circumstances was admirable in the sight of God, if properly used. To appreciate this, we have only to imagine what a power for good the popes would have been had they been content with the gospel of peace, and an advisory power over the civil rulers.

But, instead of this, they have stretched their power beyond both reason and revelation. Instead of the humility of Christ, they have adopted the fiery zeal of Josiah, king of Judah, having forgotten, or never known, that "the Son of man came not to destroy men's lives, but to save them." They have not only drawn the sword in defense of Christianity contrary to the teaching of Jesus, but they have gone beyond and used the sword to enforce Christianity, reversing the "whosoever will" to "you shall"; or, *you shall feel the sword.*

These views, I know, will be questioned by some who think that *it was the will of God that the popes should rule,* not as they *did* rule, but as they *ought* to have ruled. To appreciate this, we have only to imagine what would have been the condition of the church during this dark period—before the art of printing was discovered, and when not one out of a hundred had the Scriptures—had there been no acknowledged head or authority. In this formative period of the kingdoms and society of Europe, would not the condition of things in the church have been chaos indeed—utter confusion? As it was, the popes used all their restraining power (not excepting the sword) to suppress the innovations that were continually rising in the church. Had they exercised one-half the zeal to have thrust out the innovations that had already crept into the church, their conduct would have been far more commendable.

But when the Scriptures were printed and circulated among the people, so that all could learn the way of the Lord, if they wanted to do so; and when the

church produced such champions for the sufficiency of God's word as Martin Luther and his compatriots—there was no longer any necessity for the pope or his Catholic unity. The words of God concerning his sway had been fulfilled, and a more excellent way had come to the front. And that same God who had once put it into the hearts of these ten kingdoms to give their power and strength unto the beast, now that it had outlived its usefulness, put it into the hearts of these ten kingdoms to shake it off and destroy it unto the end. Doubtless the crowning sin in Rome was the declaring infallible that mass of corruption that fills the chair of St. Peter at Rome, who opposes and exalts itself above all that is called God, or that is worshiped as such. This infallible dogma serves as a background to contrast its pretensions with its true fallibility, and since then has hastened its downfall.

Under the inevitable trend of cause and effect, and the verification of the true proverb that "birds of a feather flock together"—being base yourselves, you have been followed by all the baser elements of society, until the truth is, you have fallen from heaven, and become a habitation of demons, and a hold of every unclean and hateful bird of humanity. By your practice of unrighteous deception, you have inveigled into the meshes of your net all who would not receive the truth, that they might be saved. This deception culminated in a very dark cloud, till Martin Luther tore it asunder and admitted some of the rays of the Sun of righteousness to penetrate the mist. Since then the force of truth has gradually, but surely, been drawing the

winding-sheet around your putrid carcass till now but little remains to be entombed but the foul mass of ignorance you have created and ruled over. Were Paul to stray to-day into one of your cathedrals in Rome, as he did in Athens, his spirit would be stirred within him when he beheld your church wholly given up to idolatry; and he would doubtless exclaim, as he did there on Mars hill: *"The God whom you ignorantly worship, I declare unto you."*

We learn another thing from these chapters of Revelation; that is, that the beast of chapter xiii. 1-11, with the assistance of the dragon, made itself what it has proved to be. Likewise, the second beast of chapter xiii. made its own character, and made the image of the first beast and enforced its adoration. And the same is true of the lewd woman of chapter xvii., just as much as that the scribes and Pharisees of Christ's time made themselves what they were.

What, then, shall the children of God do under their rule? Evidently what the Lord enjoined upon his followers in regard to the scribes and Pharisees. "They [said the Lord] sit in Moses' seat: what, therefore, they bid you [as learned from Moses, of course], that observe and do; but do not as they do, for they say, but do not." That is, whatsoever the Church of Rome commands, that is right and the gospel; that observe and do; but do not after their traditions and abominations. This develops the fact that truth is eternal and of God, and should be received, no matter whence it comes or who utters it.

CHAPTER XVIII.

THE MARRIAGE OF THE LAMB.

Revelation xix.

I now return to the consideration of Revelation xix., though the first four verses belong to the funeral oration of chapter xviii., of which it is the requiem or final dirge, and should never have been separated therefrom by the break of chapters.

Verses 5 to 7 are a prefatory rejoicing over the event that was next to follow the final destruction of this lewd woman; which is *"the marriage supper of the Lamb."* On great occasions like this it is usual to clean up the trash that has, in the lapse of time, accumulated around the premises, that everything may present a tidy appearance. "Gather the tares out first" (Matt. xiii. 30). This seventh verse, however, only contains the announcement that everything is ready; while the eighth verse gives us an idea of her adornments, and a very significant idea, too. To her was granted that she should be arrayed in fine linen, clean and white: the fine linen is the righteousness of the saints. Then the righteousness of the Lord's people when he comes is the garment of his bride. If you and I, my brother, have no righteousness to bring forward at that time, we can not adorn that wedding.

"Write this, John, Blessed are they that are called unto the marriage supper of the Lamb. *These are the true sayings of God."* Blessed—why? Because they are righteous.

The bridegroom next appears in verse 11, upon a white horse, but he has a last battle yet to fight before the nuptials can be celebrated. His appearance and his armor, as he goes forth to this last battle, are graphically described by John as follows: "His eyes are as a flame of fire, and on his head were many crowns." That is, up to this time he had come off conqueror in all he had ever undertaken. "He is now clothed in a vesture dipped in blood: and his name is The Word of God. And the armies of heaven followed him upon white horses, clothed in fine linen, clean and white. And out of his mouth proceeds a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treads the winepress of the fierceness of the wrath of almighty God. And he has on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."

This is his appearance, and that of his army and their weapons. The seventeenth and eighteenth verses contain a prophetic forecast of what the result is to be, while verse 19 gives us a short outline of the foes he has to contend with in the final struggle. He says: "I saw the beast [the beast of chapter xiii.], and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army." This is unquestionably the same thing as is referred to in chapter xvi. 13-15: ". . . which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God Almighty. Behold, I come as a thief," etc. "And the beast was taken, and with him the false prophet

that wrought signs in his sight, wherewith he deceived them that had received the mark of the beast [of chapter xiii.], and them that worshiped his image [the image of chapter xiii.]. And they twain were cast alive into the lake of fire that burned with brimstone. And the rest were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh" (Rev. xix. 19-21. *"The sword that proceedeth out of his mouth."* Some gather the idea that this sword used by our Lord to destroy the beast and his followers is merely the word of the Lord, the gospel, etc. But the sword here referred to, while it is the word or commands of the Lord, is not (as I see it) the gospel, but is like in power to Matt. xxv. 41: *"Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels."* That is, when the Lord says to the beast, STEP DOWN AND OUT OF MY KINGDOM, the irresistible force and power of his command must and will be obeyed, just as the *demon* spirits obeyed him when he cast them out in his personal ministry.

It certainly ought to be easy for the reader to see that this quotation gives the final destruction and doom of the beast of chapter xiii. While chapter xiii. details his rise and work, his pretensions and appearance, the great power he exerts in the earth and over the nations, and his determination to be adored or worshiped, yet in that place there is no hint of his final overthrow. It is reserved for this passage (xix. 19-21) to give his final doom. From this onward we meet with the beast and his worshipers no more.

It is true that in chapter xiv. 9-11 we have an incidental introduction to the final doom of the beast, but in this place it is given as a warning to God's people to not worship the beast or his image. The beast unquestionably refers to the civil powers that carry the church onward to ruin, while the little fellow with two horns, meaning the ecclesiastical powers of the church, is merged into the lewd woman of chapter xvii., which meets its doom under the funeral obsequies of this woman, and after chapter xix. 1-4 disappears from view. This enables us to determine very accurately that all that follows the thirteenth chapter to the close of the nineteenth is principally concerned about the great apostasy, its work and doom.

The first vial of wrath that was poured out, in chapter xvi. 2, affects the men who worshiped the beast and his image, taking the image of the beast to mean the pope's civil power and the beast to be the ecclesiasticism that supports the pope. Then, from the fact that this vial affected those men who worshiped these beasts, I conclude that it affected the image of the beast, his civil power, and the beast also, the effect being that of "*a noisome and grievous sore*," perhaps fulfilled from and after 1870, when the pope lost his civil power and the image of the beast was dethroned.

The second vial means a great naval conflict, perhaps now near at hand. (Verse 3.)

The third means a great land struggle and slaughter among the nations. (Verses 4-7.)

The fourth means the fire of impending wrath, and the fearful time men have in settling up civil rule

after the two preceding and fearful struggles. (Verses 8, 9.)

The fifth affects the throne of the pope and his kingdom and subjects, who are thereby thrown into great agony, which, however, fails to bring repentance. (Verses 10, 11.)

The sixth means the overthrow of the Mahometan Empire, and the last struggle on the part of Mahometanism, Catholicism and heathendom, with the appearance of the Son of God to close their career, which is more fully set forth in the pouring out of the seventh vial (verses 12-21). This is evidently the same great struggle of chapters xix.-xxi. It is nearly impossible to reform the members of the Catholic faith. The chains of their superstitious slavery are so effectually forged around them that their reformation is impossible. Hence their destruction is inevitable; and the same is true of Ismailism.

All these things end just as we approach the scenes of chapter xx., which brings us to the marriage of the Lamb. The works of the devil, which he has been carrying on in the world and especially in the dragon, the beast and the false prophet, here all come to an end, and chapter xx. shows that. Satan is now to be bound for a thousand years; his wiles and deceptions of the nations here close for that space of time. So it is that we now, in the history of the world, are to have peace and happiness for a thousand years—the Sabbath rest God has been all the time promising his people. This is the time when the kingdom of the world is to be the Lord's in its fullest sense.

Then will be realized (as I understand it) Isaiah ii. 1-4; Micah iv. 1-7; Daniel vii. 13, 14, 27; Revelation xi. 15, and the time of the new heavens and new earth of Isaiah lxv. 17 and II. Peter iii. 13. But as I have more fully discussed these things in a previous chapter, when I treated upon chapter xi. 15, I will omit any further mention of them here, save only to say that this is the time of the resurrection of the righteous when the Lord comes, as stated by Paul in I. Corinthians xv. 23. Likewise the *rest* that remains to the people of God, into which we are exhorted to strive to enter (Heb. iv. 8-11). And the kingdom of God that was to be near at hand (Luke xxi. 31). And the time for God to restore those things he had promised to restore by all his prophets since the world began, when the Lord comes again (Acts iii. 20, 21). And the time of the regeneration (Matt. xix. 28). John says of this time and these scenes: "I saw thrones, and they who sat thereon; and judgment was given unto them. And I saw the souls of them who had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, nor his image, neither had received his mark in his head or in his hand; and they lived and reigned with Christ a thousand years. This is the first resurrection. Blessed and holy is he who has part in this first resurrection: on these the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. But the rest of the dead lived not again till the thousand years were finished" (verses 4-6).

It is ridiculously amusing to see how the different expositors manipulate this passage. One will say that it is symbolical, and does not mean what it says. Another says that verse 4 means literally what it says, except the words "beast," "image" and "mark," which are symbols. That those witnesses of Jesus are sitting on thrones as judges who refused to bow to the beast, or his image, or wear his mark; do actually live and reign with Christ a thousand years. This writer claims that the word "souls" means souls, or spirits, not bodies, but that the word "resurrection" in the fifth and sixth verses does not mean resurrection, but some kind of life different from what they had before this time—a life analogous to that of Elijah as it appeared in John the Baptist, which was simply the spirit and power of Elijah; and these perhaps millions of martyrs in spirit are to reappear in the Christians of the millennial age—a sort of transmigration of souls. What need there is for such things in the millennial age, more than in other ages, he does not inform us, nor does he give us any Scripture to support his chimera. This vague and ridiculous doctrine, it seems to me, rests upon the same foundation as the Catholic doctrine of purgatory.

In justice to the author of the above vagaries, whose name I suppress, I wish to say that his book is a very readable book, and that his views are sometimes correct, and are brought out with great force; but in Revelation xx. 4-8 he has partly lost his head. I quote a short paragraph from his work—where he treats of

the glories of the millennial period—which I heartily endorse. He says:

"Who would not want to live when this happy period shall come? It was no idle dream when the poets and longing ones of the nation sang of a blissful period in the future ages, when the sorrows of earth should give place to joy. The prophets of God have stood upon the mount of vision and painted in vivid strains their views [rather, God's views] of the glorious coming day when the sword shall be beaten into the plowshare, and the spear into the pruning-hook, and men shall learn the arts of war no more. Then none shall hurt or destroy in all the holy mountain of the Lord: the lion and the lamb shall lie down together. Then shall the tie of universal brotherhood and Christlike love bind the races of earth together. Then shall the constitution of the human family be the golden rule of Christ, 'Do unto others as you would have them do unto you.' Then shall no fear of our race, or our neighbors, their evil words or deeds, or unholy ambition, fill our lives with unrest and care. Then Christ shall reign. He shall be King of kings and Lord of lords. There will be no despots to bind on men the chains of slavery. There will be no popes to usurp his power; no councils to stand between him and his people; no traditions of men, or ecclesiastical creeds, to take the place of the word of God; no sects or priests to estrange the children of our Father; but universal loyalty to the King divine, and his holy word, shall prevail. Earth shall again behold the primitive happiness of our race." All

the same as though sin had never entered into the world!!

Another writer on Revelation, covering 370 pages, plays havoc with this twentieth chapter. He says there will be no resurrection here except of truth; that the truth of the gospel, or of the Bible, is the chain that is to bind the devil for the thousand years, etc. He does not stop to tell us why this chain has not bound him in the past eighteen hundred years; but he does try to tell us how it is to be effectual in this millennial period. He has made the discovery that "angels are to sit on these thrones and teach the people correctly what the Scriptures mean," etc. He does not tell us why God had not made this discovery eighteen hundred years ago, so we could have had peace and happiness in the earth ever since the first Pentecost. Nor does he explain Paul when he says: "Though we, or an angel from heaven, preach unto you any other gospel than that we have preached, *let him be accursed.*" Nor does he explain why this gospel that Paul preached, which we have had, lo! these eighteen hundred years, should not be as effectual to bring peace and happiness to the earth when preached by men as when preached by angels from heaven. Then, again, if the preaching by angels is the more effectual way of spreading the gospel, why was it not thought of sooner?

He has made another discovery; that is, that the vengeance that the dead souls "under the altar" (Rev. vi. 9) called for was simply that truth might prevail over error, and that this is to occur in this millennial period. He says: "The thousand years

of the triumph of truth over error is the first resurrection" ("Golden Reed," p. 336). "And the loosing of Satan for a little period is the second resurrection" *(Ibid)*.

For the sake of a smile at the ridiculous, here is another batch from the same page: *"The armies of heaven—they who sat upon white horses—were victorious, and took the beast and false prophet alive while they were fighting; and they were cast into the lake alive; and there was fire burning with brimstone in that lake; and now the same kind of fire comes down from God out of heaven, and devours them. The same kind of fire is spoken of here that the angel took off the altar and put into the golden censer; and the same kind of fire that Jesus said he came to send upon the earth. The word of God is the fire, and it refines, purifies and purges out the dross."* The reader will think I am here quoting from some Universalist author; but I am not—I am quoting from Eld. W. Wright, an orthodox Baptist preacher and pastor of the Liberty Church, Wells County, Ind., and from a volume published by the Sentinel Printing Company, Fort Wayne, Ind., 1876. If any of my readers want to get into the mist and fog that is akin to the darkness in Egypt—"that might be felt with the hand"—*this is the book you need!!*

In another work of more merit now before me, the author admits the resurrection all right, but he says: "None but the martyrs will be raised at this time." By "martyrs" the author here means those who were slain "for bearing testimony to the gospel"; but this

exclusiveness is not learned from the text. It says, in addition to those who had been beheaded for the testimony of Jesus and for the word of God—"*such as worshiped not the beast, nor his image, and had not received the mark of the beast in their head or hand;* and they lived and reigned with Christ a thousand years." Surely this includes all the faithful in Christ, as well as they who were beheaded.

This agrees with Paul: "They that are Christ's at his coming" (I. Cor. xv. 23); also, "We would not have you ignorant, brethren, concerning them who are asleep; that you sorrow not, as others who have no hope. For if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we who are alive, who are left unto the coming of the Lord, shall in nowise precede those who are fallen asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: so shall we ever be with the Lord" (I. Thess. iv. 13-17). Now, I would like to know if this is not the resurrection of Revelation xx. 4-6. If not, why not? Certainly the apostle includes himself as an expected participant in the resurrection when the Lord comes, and certainly his remarks in I. Corinthians xv. 23 will not allow us to conclude that there was any resurrection between the resurrection of the Lord and his second coming.

And we know from I. Thessalonians iv., as quoted above, that Paul here is telling us about the resurrection at His second coming. And there is no question but that all the Lord's people are here resurrected. Hence I conclude that this is the time of the resurrection of the righteous of Revelation xx. 4-8, and also the second coming of our Lord.

I know, from a host of references to the second advent, that there will be fearful destruction of the wicked when the Lord comes. All the Lord's parables that have reference to his second coming show this. In the parable of the tares in the field, the tares are to be gathered out and burned up. In the parable of the nobleman who went into a far country to receive a kingdom, we are told that when he returned he ordered that those who would not that he should reign over them should be brought and slain before him. Likewise the sweep-net when "drawn ashore: they sat down and gathered the good into vessels, and cast the bad away." "As it was in the days of Noah . . . they knew not till the flood came, and took them all away; so shall it be at the coming of the Son of man." See, also, Revelation vi. 15-17; xi. 18; xiv. 14-20, and chapters xvi., xviii. and xix., entire. All these references point to a fearful destruction in the flesh, but none of them gives the scene of Revelation xx. 11-15, which is certainly the wind-up of the race, and the general judgment.

Another thing: all these references in Revelation concerning the second coming of the Son of God point clearly to the fact that the present order of things con-

tinues till the Lord does come. In Revelation vi. 12-17, we have the Lamb sitting upon his glorious throne, and thereat there arises a general consternation throughout the world because the great day of his wrath has come. And in these scenes we have *the kings of the earth; the princes, chief captains, rich men, and strong men, bond men and free men,* all trembling at their impending ruin. A class of persons and a condition of things that no one believes can exist in the millennial period. More than this, we still have the beast (that is, the apostasy) and kings in verse 19 of the nineteenth chapter, where we have the Lord of lords and King of kings in the panorama fighting his last battle, and evidently the same that is impending in chapter vi. 15-17, and referred to in II. Thessalonians ii. 8.

In chapter xx., where Satan is stirring up his last rebellion, it is said: "He deceives the nations;" but not a word is said about kings, princes, chief captains, or rich men, and evidently for the reason that this millennial period does not beget or foster those titled aristocrats. Then, again, it is said of those people in chapter vi. 15, 16, that "*they hid themselves in the caves and rocks of the mountains,* to escape the wrath of the Lamb." But, in chapter xx. 9, "fire comes down out of heaven and devours them;" there is no time to hide in the caves and mountains. Nor could there be any evidence of their impending ruin till the fire was raining upon them. Hence I conclude that Revelation vi. 15-27 and Revelation xx. 7-9 describe two very different scenes and a thousand years apart in time.

Again, as to the sounding of the seventh trumpet: Revelation xi. 18—especially the last clause, "*destroy them that destroy* [or lay waste] *the earth*"—gives a very different reason for their destruction than that of Revelation xx.; for here it is because "*they encompass the camp of the saints, and the beloved city*"; not because they are destroying the earth. And here at the sounding of this seventh trumpet is evidently the second coming of the Son of God, because here the kingdom of the world becomes the kingdom of our Lord (verse 15). Now, and prior to Revelation xi. 15, and since the day of Pentecost, his kingdom has been confined to his people, but from Revelation xi. 15, and on through the millennial reign, all humanity must come within his kingdom. He reigns over them in this millennial period in a much broader and more extended sense than from Pentecost till now.

Again, in Revelation xiv. 14, the Son of man appears, sickle in hand, to reap the earth. Jesus says: "At the harvest at the end of the *eon* [age], I will say unto the reapers, Gather out the tares, and burn them. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. xiii. 41-43). Hence Matthew here and Revelation xiv. 14-20 are parallel, and therefore both indicate the second coming of the Lord, and the destruction of the wicked from off the earth when he does come; but in Matthew the kingdom continues on, while from this on to Revelation xx. 7, the righteous inherit it. "Then shall the righteous shine forth in the kingdom of their Father." It is noteworthy here that the state of the righteous in Reve-

lation xxi. and xxii. is not called a kingdom. This declaration of Matthew (xxiii. 41-43) pertains to our present earth, and must mean during the millennial period.

Hence all these testimonies converge to the point that Christ must come at the beginning of the millennium. Then, as we see that these righteous dead will be resurrected, and reign with their Lord for a thousand years, the only question to settle here is, Where will that reign be? I answer unhesitatingly, upon the earth. Proof—Revelation v. 10, last clause: *"We shall reign upon the earth"* (Common Version). I know the Revised Version varies the tense and the speakers, but it leaves the fact that *"the righteous are to reign upon the earth"* intact. Why the revisers changed the speakers from the first person plural to the third, I can not imagine, as *hemas* of verse 10 is undoubtedly first person plural. But, be this as it may, *the righteous reign upon the earth.* And Jesus said: "That where I am, there you may be also." And Paul: *"So shall we ever be with the Lord."* When we put these things together, we have this reigning of the saints with the Lord here on earth; which can not begin till the Lord comes at the beginning of the millennial period, at and following the first resurrection of Revelation xx. 4-6.

Having definitely settled the fact, as I believe, from the unalterable truth of God, that Christ is to reign upon the earth during that millennial period, in which all kingdoms, tongues, nations and peoples are to serve and obey him, I would like to ask my fellow Christians

if they would not like to live and reign with our Lord in this glorious period *when the Lord reigns and the nations learn war no more.* When "every man shall sit under his own vine and fig tree; and none shall make them afraid. . . . In that day, says the Lord, I will assemble her that halteth [or hesitates], and I will gather her that is driven out, and her that I have afflicted; and I will make of her that hesitates and was cast far away a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even forever" (Micah iv. 3-7). "There shall come people, the inhabitants of many cities: and the inhabitants of one city shall go to them of another city, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will also go. Yes, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. In those days ten men out of all nations shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you" (Zech. viii. 20-23).

The third chapter of Joel undoubtedly deals with things just prior to and in the millennium. In chapter ii. 28 begins that famous passage quoted by Peter on Pentecost, and applied by him to that time, except verses 30 and 31, which certainly pertained to some subsequent period. The third chapter thus reads: "Behold, in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and bring them down into the valley of Jehoshaphat, and I will plead with them there for my people and my heritage Israel, whom

they have scattered among the nations, and parted my lands. Yea, they have cast lots for my people; and given a boy for a harlot, and sold a girl for wine, that they might drink. . . . You have taken my silver and my gold, and you have carried them into your temples. . . . You have sold the children of Judah and Jerusalem unto the Greeks, that you might remove them far from their border. But I will raise them out of their place whither you have sold them. . . . Proclaim this among the Gentiles; Prepare for war, wake up your mighty men, let all men of war draw near; and let them beat their plowshares into swords, and their pruning-hooks into spears: let the weak say he is strong. Assemble yourselves, and come, all you heathen; gather yourselves together around about: cause your mighty ones to come down. O Lord, let the heathen be wakened, and come up to the valley of Jehoshaphat: for there I will sit to judge the heathen round about. Put in the sickle, for the harvest is ripe: come down; for the press is full, the vats overflow; because their wickedness is great. Multitudes upon multitudes in the valley of judgment: for the day of the Lord is near at the valley of judgment. The sun and moon shall be darkened, and the stars shall refuse to shine. And the Lord shall cry out in Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will spare his people, and strengthen the children of Israel. Then shall you know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy: strangers shall not pass through her any more." (Those "strangers" are evi-

dently persons who do not know the Lord.) "In that day the mountains shall produce new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with water, and a fountain shall come forth out of the house of the Lord, and water the valley of Shittim. Egypt shall be a desolation, and Esau shall be a desolate wilderness; because of their violence against the children of Judah, for they have shed innocent blood in the land." (This Edom, or Esau, may, and I think does, mean Islamism, or Mahometanism.) "But Judah shall abide forever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not heretofore cleansed: because the Lord dwells in Zion."

Joel is evidently here prophetically announcing things in the future of A. D. 70, for this is surely the time the heathen sold the children of Judah and Jerusalem to the Greeks. And to my mind the rousing up of the Gentiles in verses 9-12, to a great battle in the valley of Jehoshaphat, is the same gathering described by Ezekiel in chapters xxxviii. and xxxix., where all the heathen around about are located so as to include Russia and the Mahometan Empire; in other words, it is the time when Islam is to be overthrown, as indicated in verse 19 as having been fulfilled. Egypt and Esau (which is Edom), now in possession of Palestine, will be ousted, because they have shed innocent blood in the land, and plenty of it, too. But verses 17, 18 and 20 open to our view the glories of the millennium.

Amos also describes the same glorious period. James quotes Amos ix. 11, 12 in Acts xv. 16, 17, and

applies it to the call of the Gentiles in his own day and for the future of his time. James here quotes the Septuagint. The prophet just above, in verses 9 and 10, says God "will sift the house of Israel among all nations, like grain is sifted in a sieve. And all the sinners of his people who say this evil shall not overtake them, shall die by the sword." In verses 13-15 the Septuagint reads: "Behold, the days come, says the Lord, when the harvest shall overtake the vintage, and the grapes shall ripen at seedtime; and the mountains shall drop sweet wine, and the hills shall be planted. And I will turn the captivity of my people Israel, and they shall rebuild the ruined cities, and shall inhabit them; and they shall plant vineyards, and drink the wine from them; and they shall form gardens, and eat the fruit of them. And I will plant them on their land, and they shall not be plucked up from the land I have given them, saith the Lord God the Almighty."

I know there is a strong disposition among some interpreters to turn these statements about the restoration of the Jews to mean spiritual Israel—that is, Christians—but I do not so read God's word. I think that in interpreting God's word, where there is no evidence of the prophet using symbols, it should be understood literally, except in the case of figurative language, the literal significance of which can be easily understood. The appropriateness of these prophecies concerning the restoration of Israel is found in the fact that their restoration must come before the millennium, and their happy period will come in and last

throughout that period. And whatever blessings God may have in store for the literal seed of Abraham are sure to come to us Gentiles if we are faithful to him, but not to us Gentiles in the land of Palestine, because God has given that to the literal seed of Abraham; but I am quite sure that the Gentiles will inherit the lands of the Gentiles. These prophecies do not certainly indicate that much, but we must remember that a large majority of these predictions were given especially to the Jews to encourage them in looking forward to a return to Palestine after their long night of dispersion. Beyond their turmoils and troubles, that had followed them for nearly thirty-five hundred years, they could see a time coming when Judea and Jerusalem would be safely inhabited, with none to molest or make afraid; a time when Jerusalem should be the joy of the whole earth, with the Lord reigning in Zion; a time when sorrow and crying should be no more, but an eternal round of pleasure and happiness be enjoyed such as has never visited our earth since Adam tasted the forbidden fruit, until this millennial period begins.

But we have some more general prophecies that reach to all the world; as in Daniel vii. 14, where he says: "There was given him [the Son of God] dominion, and glory, and a kingdom, *that all people, nations, and languages, should serve him.*" This, be it remembered, was to be given him when he comes in the clouds of heaven, as in verse 13.

There are some others of the same import, but I can not pause here to summon them all. It is sufficient for us to know that this kingdom and the greatness of

it under the whole heaven is to be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, where we (who are the saints) shall serve and obey him. (See Dan. vii. 27.)

CHAPTER XIX.

THE FIRST RESURRECTION.

REVELATION XX.

I now return to Revelation xx.—to the close of this millennial period. We read that "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints, and the beloved city: and fire came down out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night for ever and ever" (Rev. xx. 7-10).

We notice here that the beast and the false prophet were cast into this lake of fire and brimstone at the beginning of the millennium, or just before it began, so here at the close of the millennium the devil is cast in with them. But there is nothing here said about the final destiny of this host that went up on the breadth of the earth, except that they were devoured by fire; we must wait for this until death and hades deliver up the dead for their final destiny.

There is a curious problem for us to solve in the scene at the wind-up of this millennium; that is, Why is it, if we have such a glorious period of peace and happi-

ness for this thousand years, that at the close of it those very people who had been so highly blest should all at once rebel against God? The answer to this must be left to conjecture, as the narrative does not directly tell us; we are only told that "the devil *deceived* them." Still, I think we can approximate the reason. The Jews, as we have seen, are gathered back into their own land, and Jerusalem, as we see by those prophecies, instead of becoming the metropolis of Judea, becomes the metropolis of the world, and all nations shall flow unto it. It is easy to see from this, and some more direct declarations, that all nations will pay a voluntary tribute to the Jews, and especially to Jerusalem, as the Lord will undoubtedly establish his glorious throne there; in fact, Ezekiel says: "The name of the city from that day shall be, THE LORD IS THERE" (Ezek. xlviii. 35).

Well, suppose this is all so—and it surely will be—then turn Satan loose, and he tells the inhabitants of the earth what a hard time of it they have had for lo this thousand years, going up yearly to see the Lord at Jerusalem, and what an immense sum it has necessarily cost them in time and money; that, but for this one thing, they could have much greater enjoyment in the earth, blessed as it is with peace and plenty in great abundance; that his Satanic majesty will lead them up to victory; that, with this immense host gathered from all the earth, victory will be certain. Then they, fool-like, will accept the sop as Judas did, or, just like Eve, will eat the forbidden fruit; and the tale of Milton's "Paradise Lost" is again repeated. Hence there can be no propriety in continuing the race of man longer

upon the earth, so the next thing John sees is a great white throne. "From the face of him that sat upon it the earth and the heaven fled away; and no place was found for them. The dead, small and great, stood before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things written in the books, according to their works. The sea gave up the dead which were in it; and death and hades gave up the dead which were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. The lake of fire is the second death. And if any was not found written in the book of life, he was cast into the lake of fire" (Rev. xx. 11-15).

However much there may be in symbol in the preceding part of this book, commentators are generally agreed that there is not much obscurity here; that this is the great final judgment; that this is the final resurrection of all the dead that are not included in the first resurrection of verses 4-6, and possibly some at the resurrection of the Lord. (See Matt. xxvii. 52, 53.) John does not tell us who sat upon this great white throne, whether it was the Lord Jesus or the great God of the universe; but he does tell us twice that every man was to be judged according to his work, and in connection with this he makes the further statement that "whosoever was not found written in the book of life was cast into the lake of fire." It is very important, then, that our names should be written in that book of life, and this can only be done by obedience to the

gospel, for this is God's power to save them who believe it. It is noteworthy, too, that this lake of fire and brimstone is called the second death. The sense seems to be that the lake is the second death in a corresponding sense to the death in this world being the first death. That is, it is the place of the first death. This lake, then, is the place of a second death; therefore, all the deaths and destructions prior to this are only a destruction in the flesh; but here the word "destruction" does not occur. Some have gathered the idea that as this is the place of "the second death," therefore they are cast into this lake, and are burned up and annihilated. This school believes that the first death is annihilation for awhile, till the resurrection; that then they are made alive by the power of God, and are judged, the wicked immediately vanishing out of existence. This faith of theirs seems to rest wholly upon the words "second death."

To show how futile this theory is, I will call attention to the fact that the beast and false prophet were cast into this lake at the beginning of this thousand years (chapter xix. 20), and here at the close of this thousand years we find Satan cast into this lake *where the beast and the false prophet are* (Rev. xx. 10)—not where they had been, but where they then were. If, therefore, it has taken a thousand years to annihilate the beast and the false prophet, and they are still alive, with no intimation that their existence will ever end, there can be but little comfort come from this fact to support the annihilation theory. Still worse, "If any man worship the beast, and his image, or receive his

mark in their forehead or their hand, the same shall drink of the wine of the wrath of God, where it is prepared without mixture in the cup of his anger. *And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment goes up for ever and ever; and they have no rest day or night, who worship the beast or his image,"* etc.

Of course, when John wrote this book those things had not occurred, but it was a prophetic forecast of what was to occur, and this from the fourteenth chapter is only declarative of what was to be the fate of those who worshiped the beast, etc., and this could not well happen till the worship of the beast was at an end; but this end does not come till we reach chapter xix. 20. Then, it is safe to say that those—in the aggregate—of chapter xiv. who worshiped the beast constitute what is meant by the beast in chapter xix. 19, 20. And if this is so—and it certainly is—then they who worship the beast were cast into the lake of fire and brimstone at the beginning of this thousand years, and suffer on in torment to the end of that time where we find them at the close of the millennium, with no hope of their release or extinction. "But hold on," says one, "you are fixing up two judgments—one at the beginning of the millennium, and one at the end!!" Well, no, I am not fixing the thing up myself; and, more than this, it is not man's prerogative to fix such things. God has his own way of doing things, and I am only trying to determine what that way is, so far as God has revealed it to his servant John.

But now is it not clearly stated that there is a resurrection unto life to those who are found worthy of it, at the beginning of this millennium, and that upon such the second death has no power (Rev. xx. 4-6)? And what is this, in their case, but a judgment? And it is just as clearly stated that the beast is cast into the lake of fire (chapter xix. 19, 20), and what is this but a judgment? But in this last struggle of the wicked (chapter xix. 19-21), where the doom of the beast and the false prophet are expressly declared, it is further stated (in verse 21) that THE REST *were killed with the sword of him that sat upon the horse.* It is not stated that these were cast into the lake, but "were killed." So I conclude these "rest" hold over to the judgment of the great day.

Is this an isolated case, or are there other Scriptures that indicate the same thing? Peter says "the time is coming that judgment must begin at the house of God; and if it is to begin at us, what shall the end be to them who obey not the gospel of God?" (I. Pet. iv. 17). "A certain nobleman went into a far country to receive for himself a kingdom, and to return," etc. (Luke xix. 12-27). This indicates that in process of time our Lord returns, and calls his servants before him and reckons with them, and in this reckoning some are found faithful and some are not. The faithful servants are rewarded, the unfaithful are condemned; but they who never had been his servants—had rejected his reign and rule—were slain. The same similitude appears in Matthew xxv. 14-30; and in verse 30 the unprofitable servant is "cast into outer

darkness, where there shall be weeping and gnashing of teeth."

But perhaps Matthew xxv. 31-46 is the most direct. Here the faithful are rewarded, but the unfaithful are rejected, not because they did not believe on him, but because they were lacking in ministering to the wants of those who were his servants indeed. Those who are rejected are ordered to depart into everlasting fire prepared for the devil and his angels. You will notice, too, that they insinuate that they had not been delinquent in duty.

Luke xiii. 25-28 shows that there are some who would like to claim a social acquaintance with the Lord, but he refuses to recognize them, and says: "Depart from me, all you who work iniquity. There shall be weeping and gnashing of teeth," etc.

Matthew xxv. 1-12 is the parable of the ten virgins, part of whom were wise and part were foolish. "They that were ready" (verse 10) went in; analogous to Revelation xx. 4-6. Afterward the others came and desired admittance, but were rejected, as was the beast. (Rev. xix. 20.) You will notice that "the beast and the false prophet were taken and cast *alive* into the lake of fire." It is hardly probable that those of the beast and the prophet who were alive when the Lord came are *all* who were cast into the lake of fire at that time, and that the more abominable members of the craft who are dead should escape. No, never! This is not the Lord's way of doing business. He says: "If *any man* worship the beast, . . . he shall be tormented with fire and brimstone. . . . And the smoke of their torment as-

cends up for ever and ever" (Rev. xiv. 9-11). Well, then, as these in Revelation xix. 20 were cast alive into the lake of fire, they must have been resurrected. The reader ought to know that there is a resurrection unto life, and also "a resurrection unto damnation" (John v. 29).

The passage referred to (Rev. xx. 4-6) speaks only of the righteous dead who had suffered for the testimony of Jesus, and for the word of God, and who had refused to do homage to the beast, etc., as having part in the first resurrection—as I understand it—when the Lord comes, and these are the parties addressed by our Lord in Matthew xxv. 34, "Come, you blessed of my Father, inherit the kingdom prepared for you;" and are they who "received seed upon the good ground" in Matthew xiii. 23; and "the righteous who shine forth as the sun in the kingdom of their Father" (Matt. xiii. 43); and the good that were "gathered into vessels" (Matt. xiii. 48). Also the diligent servants of Luke xix. 16-19, who had increased their lord's treasure to ten pounds and five pounds; and also the five wise virgins of Matthew xxv. 10, who "were ready and went in to the marriage." Are not these the ones spoken of in Revelation xx. 4-6, who John says "lived and reigned with Christ a thousand years," when the Lord comes; and, if so, is it not barely possible that the parties whom Jesus designates as the accursed, who depart into everlasting fire prepared for the devil and his angels (Matt. xxv. 41); and "the seed which fell upon stony ground and among thorns" (Matt. xiii. 20-22); and "the bad who were cast away" (Matt. xiii. 48; and the tares that were "burned in the

fire" (Matt. xiii. 40-42); and "the unprofitable servant that was cast into outer darkness, where there was weeping and gnashing of teeth" (Matt. xxv. 30); also the five foolish virgins of Matthew xxv. 11-13—are not all these resurrected and doomed "to the lake of fire burning with brimstone"—as in Revelation xix. 19, 20—when the Lord comes?

John having disposed of those wicked, as foreshadowed in Revelation xiv. 9-11, who are the tares gathered out of the kingdom (the church), he next proceeds to dispose of those who are resurrected unto life, as in Revelation xx. 4-6. And are not "the rest of the dead" of verse 5, who "lived not again till the thousand years were finished," the "*remnant*" of Revelation xix. 21, who were slain with the sword of him who "sat upon the horse"? And are they not the "citizens" of Luke xix. 14, who hated him, and who sent a message after the lord, saying, "We will not have this man reign over us," of whom the Lord will say when he comes again, "As for those my enemies, who would not that I should reign over them, bring here, and slay before me" (Luke xix. 27)? Is not the Lord's command to slay them the sword that proceeds out of his mouth? And are not all included in this who have heard the gospel from Pentecost till now, who refuse to receive and accept Christ to reign over them? The same are mentioned by Paul in II. Thessalonians i. 8, 9: "Who obey not the gospel of our Lord Jesus Christ: that shall be punished with an everlasting destruction from the presence of the Lord, and the glory of his power."

Christians ought to know that in coming out from the world, and in separating themselves from the wicked unto the service and obedience of the gospel of God and Christ, they have assumed a great responsibility; that God then becomes their Father, and the Lord Jesus their Elder Brother; that they then become the sons of God by adoption, and that it is their duty to live as sons to honor and glorify God while they live. They should grow in grace and in the knowledge of God and our Saviour Jesus Christ, and be diligent in every good word and work, "looking for the fruition of that blessed hope, and that glorious appearing of the great God and our Saviour."

While on this question, I remember that Paul says, "We know that what the law says, it says to them who are under the law: that every mouth may be stopped, and all the world become guilty before God" (Rom. iii. 19), and "as many as have sinned without law shall perish without law: and as many as have sinned in the law shall be judged by the law" (Rom. ii. 12). Now, the above was uttered with reference to the law of Moses, but the same principle holds good with reference to the law of Christ, for Christ has a law—the law of the Spirit of life that makes free from the law of sin and death. (Rom. viii. 2.)

The Lord told the Jews that *the words he spoke* unto them should judge them in the last day. "If after they have escaped the pollutions of the world through *their* knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it

had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II. Pet. ii. 20, 21). And again: "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, and have tasted of the good word of God, and the powers of the world to come, if they fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Acts vi. 4-6). Such a one, though he has received blessings from God, by bearing briars and thorns "is rejected, and is nigh unto cursing; whose end is to be burned" (verse 8).

And again: "He that despised Moses' law died without mercy: . . . of how much sorer punishment, suppose you, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

These Scriptures clearly go to show that it is far worse with the apostate Christian than with them who never acknowledged God. Nothing unreasonable, then, that they should share the fate of the beast of Revelation xix. 19, 20, and the false prophet, who are certainly apostate Christians; nor that others who are not under law to Christ should have a respite of a thousand years' less punishment, as in Revelation xx. 5.

I know this is not the commonly received opinion in regard to Rev. xx. 4-6. The common opinion is that

the class of persons there named *are all* that are resurrected at this time. This is undoubtedly true as to the righteous; but it is quite probable that the pretended servants who have hypocritically taken upon themselves the name of Christ, and those who have departed from the faith, and have crucified the Son of God afresh (see Heb. vi. 4-8 and chapter x. 26-31), are resurrected unto condemnation, and therefore are not named as having any part with the righteous in their resurrection unto life, because they do not have any part in that resurrection.

This is, perhaps, not only true in regard to the facts stated, but is true upon principles of justice, as is already revealed in God's word. Take Romans iii. 19 as an example, that "whatsoever things the law says, it says to them who are under the law." Now, Christ has a law, and all who have voluntarily accepted Christ have placed themselves under that law, and if, in defiance of that law, they have gone and digged in the ground and buried their Lord's talent, they may rest assured that when the Lord comes he will reckon with them and give them their portion with the hypocrites, where "there shall be weeping and gnashing of teeth." (See Matt. xxiv. 51.)

But we know the law took hold of them who were under it, according to the letter of the law. God wrote in the law by Moses, concerning the mission of Christ, that "whosoever would not hear that Prophet *should be destroyed from among the people.*" What people? The Jews, of course, to whom the promise was made, and the destruction was literally accomplished by Titus

A. D. 70. Did this denunciation affect the Gentiles who were not the direct recipients of that promise? Were they destroyed as were the Jews? No; we know the Gentiles were not. Then it is not unreasonable to conclude that those who have voluntarily placed themselves under the law of Christ, but who revere the beast more than Christ, will be regarded as members of the beast, who in the aggregate make up the body of the beast, which, with other hypocrites, are cast alive into the lake of fire when the Lord comes; while the others, who have voluntarily placed themselves under the law of Christ, and who have filled the spiritual demands of that law, live and reign with Christ a thousand years. All those who have not voluntarily placed themselves under the law of Christ—have rejected him—are slain in the flesh, for this is certainly what the clause, "All the fowls were filled with their flesh," means. (See Rev. xix. 21.)

This will suffice for the twentieth chapter of Revelation; so I now pass to the consideration of chapter xxi.

CHAPTER XX.

A NEW HEAVEN AND A NEW EARTH.

REVELATION XXI. AND XXII.

"I saw a new heaven and a new earth: for the first heaven and earth were passed away; and there was no more sea. And I saw the holy city, New Jerusalem, coming down out of heaven from God, as a bride adorned for her husband. And I heard a great voice out of the heavens saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his people, and God himself shall be with them, their God. And he shall wipe away all tears from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: because these things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said to me, Write: for these words are faithful and true" (Rev. xxi. 1-5).

I do not suppose this passage is obscured by symbol, because, first, I see no reason why it should be. The declaration, "These words are faithful and true," preclude the possibility of obscurity. I suppose, therefore, that "God" means *God* in this Scripture; and I suppose when it says "God will dwell with his people," that it means that; and I suppose when it says "there shall be no more mourning, no more death, pain or sorrow," that it means just that. And therefore when it says "there shall be a new heaven and a new earth, with no

sea," I believe that is what it means; and that "and a new Jerusalem coming down from God out of heaven to this new earth," refers to that house of his Father's that contained many mansions, wherein Jesus said he was going to prepare a place for his disciples. (John xiv. 2.) And "the Jerusalem which is above" (Gal. iv. 26), and "the heavenly Jerusalem and city of the living God" (Heb. xii. 22).

I suppose, too, that these things were written to cheer his people while treading the thorny maze of this unfriendly world, through temptations and afflictions, persecutions and death; to assure them that, notwithstanding all these things, there is a heavenly home, bright and fair, for them where the presence of God and the Lamb shall bless them forever, and all cause of grief and mourning will be ended for ever and ever. This happy period is all to be realized in the far distant future, and will as surely come as that God lives.

Next follows an exhortation in precious promise, followed by fearful threats, that belongs to us and all others from the day John wrote these things till the time comes for them to be realized: "I am Alpha [the Greek letter *a*] and Omega [the last letter in the Greek alphabet], the beginning and the end. And I will give unto him that is athirst of the fountain of the water of life freely. He that overcomes shall inherit all these things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and abominable, and followed by fearful threats, that belongs to us and all liars, shall have their part in the lake of fire and brimstone: which is the second death." I suppose this means

what it says, and that all intelligent readers can understand it. God grant that they may heed the heavenly counsel, and flee from impending wrath.

John next enters into a more minute description of the heavenly Jerusalem, the prospective home of the children of God: "Come here," said the angel, "and I will show you the bride, the Lamb's wife. . . . So he showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God: and her light was like the light of the most precious stone [diamond], like jasper, clear as crystal; and it had a wall great and high, having twelve portals [places of entry], and at these portals were twelve angels; and the names written thereon were the names of the twelve tribes of Israel. On the east were three portals; on the north, three; on the south, three; and on the west, three portals. And the wall of the city had twelve foundations, and on them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city. . . . And the city lies foursquare, and the length and breadth are equal: and he measured the city with the reed, twelve thousand furlongs [fifteen hundred miles]. The length, the breadth, and the height are equal." (The minutia of the measures of the wall and the description of the foundations are omitted as not necessary to my subject.) "The streets of the city were of pure gold, like a burnished mirror [they had no glass in those times]. I saw no temple therein: for the Lord God the almighty and the Lamb are the temple thereof. And the city has no need of the sun or moon to shine upon

it: for the glory of God did lighten it, and the Lamb is the lamp thereof. And the nations shall walk in the light of it; and the kings of the earth do bring their glory into it. And the portals thereof shall not be shut by day (there is no night there). They shall bring the glory and honor of the nations into it; but there shall nothing unclean enter into it, or he that works abomination or makes a lie; but only those whose names are written in the Lamb's book of life" (Rev. xxi. 9-27).

It is very evident from this last remark that the entrance into this city by God's people is in the future, or upon the heels of the great judgment day of Revelation xx. 11-15. This judgment determines who are written in this book of life, and it is at the time of this judgment that the heavens and the earth which now exist will disappear from before the face of Him who there sits upon the throne; and it is after we have a new heaven and earth, and no more sea, that the New Jerusalem descends from God out of heaven to this new earth. All this, as the imagery would indicate, must occur before the people of God enter the holy city. The language may be, and doubtless is, somewhat figurative, but, as I see it, the meaning is not obscure. The righteous of all nations and of all time, and the righteous kings, such as David, Asa, Hezekiah and Josiah, bring their glory and honor into it with them, when they enter thereinto. Such are not to live and rule in that world at that time and bring these things in year by year and month after month as tribute; by no means. God grant that my readers may each and every one

of them strive diligently to be worthy to enter this holy city and enjoy its pleasures when the time comes.

There have been some curious calculations about the capacity of this holy city. One is based upon the supposition that a room sixteen feet square could be assigned to each inhabitant, and then half the city given up to streets, and the throne of God and the Lamb, and still there would be room enough for all the inhabitants of our earth from creation till now, and for ten thousand times as many more. I do not wish to speculate in this way about the capacity of heaven, but I will say that God's ability is without limit, and he will see that its capacity is sufficient to contain all the inhabitants of this world and other worlds who will make themselves worthy of it.

John, in chapter xxii., describes the river of life that flows out from the throne of God and the Lamb, on either side of which was the tree of life which bore twelve crops of fruit (per year), yielding its fruit every month; and the leaves of the tree were for the health of the nations. This passage, I think, is slightly symbolical, and I suppose means the same kind of a river the Lord referred to in John vii. 38: "He that believes on me, as the scripture says [that is, believes what the Scripture says about me], out of him shall flow rivers of living water." John here adds that Jesus spake this "of the Spirit, which they who believed on him should receive: because the Spirit was not yet given; because Jesus was not yet glorified" (verse 39).

With this explanation before us, we pass on till Jesus was glorified—to the time when they who did

believe on him received the Spirit—and locate, if we can, the flow of that glorious river. There is no question about the Spirit being received on the day of Pentecost; and from them who received it there flowed out from that Spirit words and a river of instruction of which Peter's sermon is a fair example. And, as in Revelation xxii. 1, 2, the tree of life was nurtured from this stream on each side of it, reaching back into the former dispensation and forward throughout the new. Jesus said: "He that believes on me, as the scripture he said," etc. Where, then, has the Scripture said anything about this living water? Isaiah sings: "Ho, every one that thirsts, come ye to the waters; he that has no money, let him come and buy," etc. (lv. 1). And again he says: "As the rain and snow descend from heaven, . . . and water the earth, and make it bring forth: . . . so shall my word be that goes forth out of my mouth; it shall not return unto me void, but shall accomplish that whereunto I sent it," etc. (lv. 10, 11). This is evidently that living water of which Jesus spoke when at Jacob's well in Samaria (John iv. 14), and the water of life (Rev. xxii. 17). This river of Revelation xxii. 1, 2, then, evidently is the words of life, and this tree of life then in promise and in fact (the gospel) bears fruit every month. "And the leaves of the tree were for the healing of the nations." No more exact similitude of the perfect adaptability of the leaves of the tree of life could be given. It is the leaves of the Bible that contain the balm that is to heal the nations. If, therefore, the nations are not healed in a Bible sense, it is because they will not apply the rem-

edy. "Whosoever will, let him take of the water of life freely." This much for the river of life.

John next returns to some further averments about the holy city and the condition of things that is to prevail there if we follow this river to its source. He says: "There shall be no more curse: and the throne of God and the Lamb shall be therein; and his servants shall serve him, and they shall see his face; and his name shall be on their foreheads. There shall be no night there, nor any need of a lamp nor of the light of the sun; for the Lord God shall give them light; and they shall reign for ever and ever. And he said unto me, These words are faithful and true" (Rev. xxii. 3-6). "And the Lord God of the spirits of the prophets has sent his angel to show unto his servants the things which must shortly come to pass. Behold, I come quickly. Blessed is he that keeps the words of the prophecy of this book" (verses 6, 7). I suppose this is to be literally true, and therefore needs no comment from me.

Revelation xxii. 8, 9. The angel refuses to be worshiped. Very unlike the Pope of Rome, when Charles IV. of Germany was kept waiting at his door barefooted for three days, at the end of which time he was granted the gracious privilege of kissing the Pope's great toe, a humiliation God never required of any man, and a species of adoration beyond that of God himself.

"And he said unto John, Seal not up the words of the prophecy of this book: for the time is at hand when he that is unrighteous will remain unrighteous, and he that is filthy will remain filthy; and he that is righteous will remain righteous, and he that is holy will remain

holy. Behold, I am coming quickly; and my reward is with me, to render to every man according to his works. I am the Alpha and the Omega, the first and the last, the beginning and the end. Blessed are they that wash their robes, that they may have a right to the tree of life, and may enter in by the portals into the city: for without are dogs, sorcerers, fornicators, murderers and idolaters, and every one who loves and makes a lie" (verses 10-15). I presume this is intelligible enough for any one to understand who wants to do so. Let the reader remember that we are approaching the end of the revelations of God to man. The words of Jesus in his last earthly hours, as recorded in John's Gospel in chapters xiv. to xvii. inclusive, were solemn, affectionate and true. So the last words of man, when he feels that death is near, are generally regarded by us as true. It is certainly no time for jesting or prevarication.

All pretended revelations after we reach the final amen of this book are counterfeit and of the devil, and are not to be heeded. This book closes the revelation which God gave to his Son Jesus Christ, to show unto his servants the things that must come to pass from that day to the final winding up of the race, when the wicked are cast into the lake of fire and brimstone, and the children of God are safely housed in the holy city, where sorrow is no more. As the gospel is the power of God to save people; and, according to Paul, not even the angels of God dare to preach any other gospel on pain of being accursed; and as the Scriptures we now have are able to make one perfect and wise unto salva-

tion, no other revelation is needed. The man who wants some demon spirit sent back here from the spirit world to tell him what to do, should be answered as Dives was: "You have Moses and the prophets, and the gospel of Jesus Christ: hearken to them. If you will not listen to them, you would not listen to one from the dead."

There are a few more words to follow from our blessed Lord, and then we will give a few reflections and close. "I Jesus have sent my angel to testify unto the churches these things. I am the root and offspring of David, the bright and morning star. The Spirit and the bride say, Come. And he that hears let him say, Come. And he that is athirst, let him come and take of the water of life freely. And I testify unto every man that hears the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book. He which testifies these things says, Surely I will come quickly. Amen. Come, Lord Jesus. The favor of the Lord Jesus be with all his saints. Amen" (verses 16-21).

We are told here that the Lord sent his angel, or messenger, to "testify these things unto the churches." A question arises here as to why the Lord would have these things presented to the churches if they were all obscured by symbols which they could not understand. Of what benefit would it be to them to keep (remem-

ber) "the words of the prophecy of the book," as in verse 7, if they could not understand the meaning of the words? That the churches could be blessed by them is a supposition absurd upon its face. To my mind, there is a special necessity for this revelation. We who are posted in the history of the church, from the day this revelation was given till now, know what a fearful ordeal it has passed through—how it has been assailed by foes from within and from without. The people of God have been given to torture; have been led to the rack, the stake, block and gibbet; they have suffered confiscation of property, banishment, and death itself. Hence they needed to be told beforehand of the fiery trial that awaited them, so they would not think it strange when the fiery trial came upon them; but especially did they need the precious promises the Lord gives them so repeatedly in this book.

What soul-cheering thoughts come to such as hear the Master say: "Fear not the things which you are about to suffer: the devil will cast some of you into prison, that you may be tried; and you shall have tribulation: . . . be faithful unto death, and I will give you a crown of life" (Rev. ii. 10).

"He that overcomes, and keeps my works unto the end, to him will I give authority over the nations: and he shall rule them with a rod of iron, as the potter's vessel is broken to shivers; as I have received of my Father" (ii. 26, 27).

"They shall walk with me in white: for they are worthy. . . . And I will not blot his name from the book

of life; but I will confess his name before my Father, and before his angels" (iii. 4, 5).

"He that overcomes shall sit with me in my throne, as I have overcome, and have sat down with my Father in his throne" (iii. 21).

"These are they who have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore they are before the throne of God, and they serve him day and night in his temple; and he that sits upon the throne shall spread his tabernacle over them. They shall hunger no more, nor thirst; neither shall the sun strike upon them, nor any heat: for the Lamb who is in the midst of the throne shall be their shepherd, and shall guide them unto the waters of the fountain of life; and God shall wipe away all tears from their eyes" (vii. 14-17).

"Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labour; and their works do follow them" (xiv. 13).

We have also the very precious promise of chapter xx. 4-6; and, in addition to all the glorious promises, John is permitted to hear from beyond the veil the shouts of victory, and the songs of rejoicing that ere long will make the welkin ring by the redeemed martyrs after they shall have reached the other shore. What a glorious day that will be when he who makes himself pure and holy here will remain pure and holy there, and enjoy the presence of God and the Lamb, and all

the holy of heaven and the redeemed and holy of earth, for ever and ever.

I will now devote a chapter to the Roman Catholics, who think they are honoring God and Christ in their adherence to their chosen faith.

CHAPTER XXI.

A FRIENDLY ADDRESS TO ROMAN CATHOLICS.

I wish to call the especial attention of the Pope of Rome, and the cardinals, archbishops, priests, and all orders of the Roman Catholic Church, to the contents of this chapter, and your serious attention to some facts in connection with your religion which you receive by authority from the Vatican. In doing so I shall avoid the language of reproach and bitter invective indulged in by many who assail your doctrines; and trust that what I may say shall appeal to your sound sense, as I shall rely upon God's word upon one side, and your acknowledged history, known and read of all men, upon the other.

You know very well that your church as it is organized to-day, with all its ecclesiastical machinery, did not exist in the days of the apostles of Christ. You had then no popes, no cardinals, no archbishops, no monks of different orders, no celibate priests, no nuns, no friars, and no Jesuits. These orders, as you all know, are not mentioned in the Scriptures, nor did they exist in history for the first three hundred years after Christ. I know you claim in your traditions that your popes existed prior to this, but this is only tradition; there is no authentic history that supports this claim.

It is admitted by all Christians—Catholics and Protestants—that the Scriptures, when *properly interpreted,* are a divine guide to the portals of glory. The

trouble, then, between the warring factions of Christianity is not in the Scriptures, that God has given by inspiration, but in the opinions of men about what is their *proper interpretation.* The Catholic Church, you know, assumes that the Pope of Rome, and those acknowledged by him for that purpose, are the only divinely authorized interpreters of the Scriptures, and that by and through them all the world should receive the light of salvation. Protestants of every form deny these assumptions; but, while they deny these assumptions to Rome, they each in turn claim that they only interpret God's word correctly. This leads to confusion, and gives us as many different interpretations of God's word as there are sects in Christendom.

Here you Catholics take your stand, and point to the divisions among Protestants (grouping them all together) as evidence that they do not interpret God's word properly, else there would be no divisions among them; and with pride you point to your colossal structure as a unit, because you receive all your doctrines through the Pope, and such ecumenical councils as the Pope sanctions as authoritative.

This position of your church is hardly fair, because it igonres all the divisions, contentions and troubles that have arisen in the Catholic Church for the last thousand or more years, out of which the Catholic Church of today has emerged. You are well aware of the split between the Latin and Greek Churches, which occurred between the days of Constantine the Great and the capture of Constantinople by the Turks, and how you had the Greek Church under your control at least half the

time, driven about by every wind of doctrine, as it was manipulated by the popes of Rome or the whims of the ruling emperors or empresses at Constantinople. You remember, also, that during the long reigns of the empresses Pulcheria, Irene and Theodora, monasticism, and the invocation of dead saints, the adoration of relics and the worship of images, was the ruling superstition of the hour at Constantinople as well as at Rome.

You are well aware of the fact, too, that the doctrine of Arius, in this same period, prevailed extensively in the East and in the North, and even in Spain and Africa, and that this caused numberless splits and divisions in the church until the Saracens overran those countries and planted the standard of Mahomet in Persia, Syria, Egypt, north Africa and Spain.

Then, again, your army of monks have divided and subdivided, split up and rent the Catholic Church into fragments time and again. Whenever a split occurred among them, the pope generally undertook to suppress one of the divisions; but, if threats and Papal bulls and other forcible means proved inadequate, he generally changed tactics and granted the refractory party all they asked, hugging them up in the Catholic fold, provided they would concede *the supremacy of the pope.*

St. Anthony, as is well known, was the founder of monasticism in Egypt, about A. D. 330. Then they began dividing up into sects; viz.: the Carmelite monks, the Benedictines, Dominicans, Franciscans, Celestines, the Medicants, the Cluniacs, Cysterines, Premontres, the Guelphs and Ghibellines, and others too tedious to mention, which all arose in divisions. But all these di-

visions, except some of the earliest, acknowledged the supremacy of the pope, and drew their support from the church treasury at Rome. So numerous had these divisions become, that in the Lateran Council of A. D. 1115 a decree was passed by the advice of Pope Innocent III. to prevent the further introduction of new religions, by which was meant new monastic orders. Then, there were two divisions differing on the immaculate conception of the Virgin Mary; two divisions differing on the Lord's presence in the eucharist; two sects differing on the single and double nature of Christ.

The union of the Latin Church under one head was destroyed upon the death of Gregory XI., which was followed by that great dissension known as "The Great Western Schism." This dissension rose to such a pitch that for fifty years the church had two, and sometimes three, popes at the same time, these contending popes forming plots and thundering out anathemas against each other. The clergy were at war over the question as to which of the popes was the true successor of Peter. Kings, princes, bishops and divines took an active part in this salutary contest, and generally decided that the best way out of the muddle was what they called "method of cession"; but neither of the popes could be prevailed upon by entreaty or threats to give up the pontificate. At this the Gallican Church became highly incensed at their obstinacy, and solemnly renounced all subjection and obedience to both pontiffs in a council at Paris in 1397. In the execution of this decree, Pope Benedict was shut up as a prisoner in his palace at Avignon by Charles VI.

In the beginning of the fourteenth century a terrible feud arose among the monks who claimed St. Francis as the founder of their sect. The Pope had given orders that they might own property and work (they had before this been a poverty sect, living upon alms and the revenues of the church). This *order* caused a division among them, part siding with the Pope and part antagonizing his order. This antipope party went to great extremes, and set the Pope's authority at naught; even called him antichrist. This so worried Pope John XXIII. that when he found moral suasion at an end, he had recourse to his papal thunder—pronounced them heretics and schismatics, and undertook to suppress them by fire and sword, so that great numbers of these Franciscan friars were burned at the stake in Spain and France. Emperor Louis of Germany adopted their views and protected them in his dominions while he lived, but upon his death Charles IV. took the throne and the side of the Pope, so that fire and sword in the hands of the Pope's inquisitors exterminated them in Germany by thousands. I would not mention these things were it not that the canonical laws of Rome grant the pope power to suppress heresy by the sword; hence such things are legitimate according to the doctrines of your church.

In 1431 the great Council of Pavia, Siena and Basel was called, and, among other business, began to set bounds to the powers of the Pope. This alarmed Pope Eugenius, so that he attempted twice to dissolve this assembly; but the council considered its authority above that of the Pope, and continued to sit. This council

summoned the Pope to appear before it at Basel; but, instead of complying, Eugenius issued a decree dissolving the council and calling another at Ferrara. This decree was treated with contempt by the Council of Basel, which continued to sit and do business. In 1438, as soon as Eugenius opened his council at Ferrara, he had it thunder forth an excommunication against the fathers at Basel. This irritated that council, who, in turn, on June 27, 1439, deposed the Pope. This kindled the ire of this lordly prelate, who in his wrath thundered forth hell and damnation against the members of this obnoxious council, and declared all their acts null and void. This new peal of papal thunder was held in derision by the Council at Basel, which then elected another pope in his stead, known in the list of popes as Felix V. This revived the former schism, and gave two popes at the same time.

Pope Eugenius, being thus opposed in the northwest, sought strength by trying to effect a reconciliation between the Greek and Latin Churches, and partially succeeded. The Greek Church, having outlived its usefulness, surrendered its remaining dignity, and what little gospel it had left, and turned to the worship of images and relics, thus filling up the cup of its iniquity. The result was that God soon thereafter gave its seat of empire over to the Turks.

About 1535 came on the rupture between Henry VIII. of England and the Pope of Rome that led to the separation of the Catholic Church of England from the communion of Rome. After various fruitless efforts at reconciliation, and the roar of much papal

thunder, the Church of England came forth from the wreck in 1564. Although the Church of England took its separate existence, yet it was evident that had it still acknowledged the supremacy of the Pope it would have remained Catholic to this day. Other aberrations in the ritual of its worship could and would have been bridged over. And the same would have been true of one-half of the Protestant denominations. The recent overtures of the Church of England to be received back into the Catholic communion, with the Pope's answer, proves this to be true.

In fact, take the history of the Catholic Church in the fourteenth century, and it presents a confused scramble among the different sects—of which the church was composed in this century—for the mastery, and the resort, by the popes on one side and the different orders of the monks on the other, to the basest and most questionable means, not excepting death and confiscation, to acquire that mastery.

So the boasted unity of faith in the Catholic Church of to-day comes with poor grace from those of them who know their church history. Consider the thousands, yea, millions, of professed Christians who have been exterminated by this church to maintain its boasted unity, while it held the civil powers by the throat and pushed the rack, the fagot and the sword in the hands of its inquisitors, its puppets of vengeance. All her different orders of monks, friars, Jesuits, etc., are but so many divisions or schisms within her communion, and her boasted unity is simply a conglomerated mass of disunited materials forced into a compact mass by her cen-

ter of gravity—THE SUPREMACY OF THE POPE OF ROME. In fact, Protestantism is as much of a unit to-day if we take their unit of cohesion, CHRIST, *the supreme director of their faith.* Contrast this with the supremacy of the popes and their unity, and the unity of the Protestant churches, as a whole, discounts that of Rome.

In addition to the divisions in your church, you have introduced a great number of religious practices and doctrines for which you have no divine warrant in the New Testament Scriptures, such as the infallibility of the pope, the saying of mass, the sprinkling of holy water, auricular confession, indulgences, the worshiping of relics and images, the invocation of saints, the worship of the Virgin Mary, prayers for the dead, the transubstantiation of the bread and wine in the eucharist, the adoration of the cross, and the substitution of aspersion for baptism. These things, you know, are not mentioned in the Scriptures. The reason you assign for these innovations is that the church has power to introduce new doctrine, or change, alter or amend any of the existing doctrines of the church; but you ought to know that, in the exercise of this claimed infallible power, your popes and councils have frequently enacted certain dogmas and denounced certain things as heresies that subsequent councils and popes have reversed and abrogated. Then, you have had two different councils and two different popes at the same time. These two different councils and popes thundered their anathemas and excommunications at each other with a vengeance unparalleled in the history of any other church. The

question for you to settle is, Which one of these contending factions was the infallible one? This question your church was not able to settle then, and it has never been settled since; though it destroys your doctrine of infallible unity.

But the precedent of this claimed authority to alter or amend the requirements of God is a dangerous one, and expressly antagonizes Scripture teaching. The Pharisees tried this till they made void the commandments of God by their traditions; and it is a fact that the traditions of your church do the same thing. God commanded: "You shall not make unto you any graven image, or any likeness of anything in heaven or on earth, or that is in the waters under the earth, to bow down to them or serve them" (Ex. xx. 4, 5). In the face of this, the second Council of Nice, in 780, decreed that "the worship of images is agreeable to Scripture and reason, and to the fathers and councils of the church" (Gibbon, Vol. V., p. 37). Not only have you thus made void the command of God, but you have made thousands and multiplied thousands of images of the pretended likeness of Christ, and of the Virgin Mary, and of other saints, and you have these abominations in all your churches, monasteries and convents, and in many private houses, where they are bowed down to and worshiped as living realities, with power to grant the petitions presented to them.

Again, you know very well—or, if you do not, you ought to—that the Lord Jesus said, "When you pray, say, *our* FATHER, who art in heaven," etc. And when the apostles prayed they prayed unto God. (Acts iv. 24.)

"As I live, says God, *every knee shall bow to me,* and every tongue shall confess to God" (Rom. xiv. 11). And in Ephesians iii. 14, 15, Paul said: *"I bow my knees unto the Father* of our Lord Jesus Christ." Even the angel that personified the Lord Jesus refused to let John worship him, and commanded him to worship God. (Rev. xix. 10.) But, in the face of all this Scripture to the contrary, you teach the worship of dead saints, by praying unto them. There is no mistake about this; I have before me "The Key of Heaven," compiled by the cardinal archbishop of New York, 1868. On pages 73 to 75 is a prayer called "The Litany to the Saints," wherein Mary, mother of God, is addressed, and St. Michael, Gabriel, Raphael, and all the holy angels and archangels, and all the holy orders of blessed spirits, patriarchs and apostles, and the names of forty-five dead saints are named, and all are asked to pray for us. The only instance of prayer to the dead that I have noticed in the Scriptures is recorded in Luke xvi. 27, where the rich man in hades prays to Abraham to send Lazarus to his five brethren to warn them, etc., but this request was not granted.

Waiving minor matters for the present, by your permission, I will inquire into the pope's authority for his lordly pretensions as Christ's vicar on earth. You know the foundation upon which the popes' assumptions are based. It is claimed by them that they are the successors of St. Peter, and that Christ built his church upon St. Peter *"as the rock"* (Matt. xvi. 18). Celestine was the first pope who interpreted the *"rock"* in the above passage to be Peter the apostle; even Hilary,

Ambrose, Jerome, Augustine and Pope Innocent I. all interpreted it to mean the confession Peter had made. (Kurtz's "Church History," Vol. I., p. 269.)

It is claimed, further, that this passage constitutes Peter the rock, to whom He would give the keys of the kingdom of heaven, and that "whatsoever he should bind on earth should be bound in heaven," etc. (verse 19). Had this passage meant what Catholics claim, which it does not, there is no hint in this language of Christ that he intended to confer this power upon any other person than Peter. And if we examine the after history of Peter as recorded in the Scriptures, he never exercised or claimed any such lordly rule over the world as the pope claims, and it is quite certain that Paul exercised more authority over the Gentile churches in the bounds of his ministry than Peter ever did; in fact, Paul contrasts his mission to the Gentiles with that of Peter to the Jews in such a way as to justify the conclusion that he was the superior to Peter among the Gentiles. (See Gal. ii. 7.)

If Peter had any pre-eminence over the other eleven apostles (and I think he had), that pre-eminence was mostly, if not wholly, among the Jews. More than this, we have two epistles of Peter on record in the New Testament, and there is not a hint in either of them that he was to have, or did have, any civil power to rule or govern anything outside the church, or any power within more than the other apostles. And, so far from lording it over kings and rulers, he taught complete subjection to the civil rulers. He says: "Be subject to every ordinance of man for the Lord's sake:

whether it be to the king, as supreme; or unto governors, sent by him for the execution of wrath upon evildoers, and to the praise of them who do well, because in well-doing you can put to silence the ignorance of foolish men" (I. Pet. ii. 13, 14). So it is morally certain that Peter never preached or exercised the power and jurisdiction claimed by the popes.

Then, again, it is claimed Peter was bishop of the church at Rome; but this is all mere assertion. There is no such a fact recorded in history, and there never was any tradition to that effect for the first five hundred years of the Christian era; but there is a tradition that Peter suffered martyrdom at Rome under Nero, which is probably true.

Moreover, it is not recorded of the bishop of Rome that he presided at any one of the first five general councils, or that Rome was more than faintly represented at all. And it is certain that the leading bishops of Rome, Alexandria, Antioch, Ephesus, Nicomedia and Constantinople each exercised no jurisdiction over any churches except those near by those metropolitan cities, and that this jurisdiction was at first only advisory, and had no regularly defined bounds. Under the reign of Constantine the Great these bishops began to spread their jurisdiction so as to interfere with each other, and began to make trouble. This called for a definition of boundaries, and the first Council of Nice, if I remember aright, began to define the boundaries of these bishops. The first bishop that attempted to spread his jurisdiction beyond the bounds of his diocese was Nestorius, bishop of Constantinople, and he

reasoned that as the emperor had the civil jurisdiction of those countries, so he had a right to the ecclesiastical rule. But this right was denied by the other bishops, and especially by the bishop of Rome; not because it interfered with his jurisdiction, but because he claimed it was contrary to the genius of Christianity. The emperor alone exercised the right of appointing, in some cases, the chief bishop in those cities, and occasionally also deposed one. It was seldom that a pope was appointed in Rome without the consent of the emperors, from A. D. 400 down to A. D. 700.

Another thing is an admitted fact, that the restrictions now thrown around the choice of a pope, and the manner of his choice and by whom chosen, is a matter of very recent date. Your conclave of cardinals who now choose the pope was unknown seven hundred years ago, and the selecting of the pope from among the cardinals was unknown six hundred years ago. That he should be born in Italy, and of Italian stock, as now, was unknown five hundred years ago, and that he was infallible was unknown till 1870. You know that in the fourteenth century Frenchmen were eligible to that office, and filled it for about seventy-five years, during which time they resided at Avignon in France. You know, further, that prior to the fourteenth century they were chosen in every conceivable way: sometimes by the sovereign power, and sometimes by the populace; sometimes by the bishops, and sometimes by councils. And you ought to know that the selection, as now, from Italian blood is a gross wrong, unjust toward persons of

other nationalities who are, or may be, more worthy than any cardinal of Italian blood.

Take the horrible picture of your Italian popes in the tenth century. Recall the manner of their choice, and their conduct, and hell itself can hardly equal the corruption connected with the scramble for that high office. Mosheim says of them in his "History of the Church," Part II., Ch. ii., Sec. 2: "The history of the popes who lived in this century is a history of so many monsters, and not of men, and exhibits a horrible series of the most flagitious, tremendous and complicated crimes, as all writers—even those of the Roman communion—unanimously confess." In this list of thirty-one popes who occupied the pontifical throne, all except three were of the birth and blood of Italy, and in these occupants of the papal chair we find as horrible a set of monsters as ever lived. In this century we have the first inkling of the claim of the popes to the universal dominion of the world. It is perhaps commendable in such monsters to press their claim to the universal dominion of the world, when they could not even enforce peace or righteousness in the city of Rome itself.

But why shoul the selection of the popes be confined to the monks and cardinals of Italy? Is there any purer blood in their veins than in the nations to the north of Italy, from whence its composite blood was derived? Does not Paul say that "God has made of one blood all nations of men to dwell on all the face of the earth" (Acts xvii. 26)? And, again, "For as many of you as have been baptized into Christ have put on Christ. Therefore there is neither Jew nor

Greek, bond nor free, male nor female; but you are all one in Christ Jesus. And if so, then you are Abraham's seed [posterity], and heirs according to the promise" (Gal. iii. 27-29). Then this distinct partiality in favor of the soil and blood of Italy is manifestly wrong, and contrary to Scripture; that is, if the pope's rule were of God. If it be a pure human invention, which it certainly is, and a mere gratification of worldly ambition, then I suppose the Italians are not so much to blame, if the rest of the world are fools enough to pour out their revenues and emoluments to enrich the pride and arrogance of Italy. However, any one can see that it is a manifest injustice to other equally gifted and righteous men born in other countries, provided it is necessary that gifted and righteous men shall occupy the papal throne.

Again, you claim that Peter was the spiritual progenitor of the popes. Supposing this was so, then I would ask you, Was Peter of Italian blood or birth? No, you know he was not; nor was he chosen by a conclave of cardinals, nor in any other way employed in selecting a pope, since that potentate existed.

One other thing: there never was any officer in the church of God, either Jewish or Christian, who was clothed with one-half the power that the popes of Rome claim. God selected Noah, Abraham, Moses, Joshua, Samuel, David, and all the prophets, for their missions. Nor is there any higher appointment authorized of God or Christ in the church since the days of the apostles than that of II. Timothy ii. 2; that is, *"Commit to faithful men, who shall be able to teach others also,*

the things you have learned of me." If one-half the popes have been bad men, as all must admit they have, then they have not been the faithful men to whom the gospel has been committed, nor have these bad popes been competent to transmit any power from God to men, for they have had no such power from God, any more than Judas Iscariot had. It is manifest, therefore, that no such power as is claimed by the popes was ever learned from Paul or Peter, or any other apostle, and they therefore do not come within the scope of the succession of II. Timothy ii. 2.

I would like, therefore, to ask you who belong to the Catholic communion—who desire to reach heaven—what obligations are you under to the pope of Rome for your salvation? Do you not know that there were thousands, and multiplied thousands, in Judea, Samaria and Syria who were saved, and perfectly *saved,* by the gospel before there ever was a church at Rome, and hundreds of years before the first man who wore the name of pope was born?

More than this, we have the last words of the Lord Jesus Christ to the seven churches of Asia, in which he gives his followers various reproofs, admonitions and promises, but never a word to one of them to look to the Holy Father of the See of Rome for either spiritual or civil direction in any matters whatsoever. He does not even mention the Church of Rome, nor its bishop. You ought to know that both God and Christ foreknew all about this papal dominion when John penned this admonition to the seven churches, and if God had designed to sanction these lordly pretensions of the popes

of Rome, it is reasonable to think that he would somewhere have said so. Just a few lines from the Lord would have sufficed to place his throne above the stars. Moreover, this would have saved the lives of thousands, yea, of millions, of fellow Christians whose blood has been shed to establish the supremacy of the popes of Rome. In fact, you know that this one dogma (the supremacy of the pope) has given your church more trouble than any other one thing; and you know that it is to-day a festering canker in the heart of the Pope and his lordly prelates, who are wailing over the lost jurisdiction and civil rule of the Pope.

Again, there is just as much authority in the Scriptures, and out of them, for the supreme rule of the Mahometan faith as there is for Catholic rule. You, as you claim, had possession of all Syria, Arabia, Persia, Egypt, north Africa, Spain, etc., from the beginning of Christianity to A. D. 630. You occupied the land and had it all your own way from A. D. 320 to 630, save only the internal feuds, bickerings, jealousies and religious wars which you carried on among yourselves. The land also swarmed with monks, nuns and monasteries, and the relics of dead saints and images and pictures which you worshiped. You had also begun to invoke the dead saints quite extensively. In fact, you were as devout in the worship of these things—and, I may add, as sincere—as were the worshipers of Baal on Mount Carmel in the days of Elijah. But, notwithstanding all your devotion and sincerity, God, in a very short space of time, gave your churches and the land into the

hand of the Mahometans, before whom even Italy and Rome trembled.

It does no good to try to evade the force of these circumstances. The unalterable truth remains that your pretended worship of God, and your feeble, or, rather, abandoned, reverence for the principles of righteousness taught in the gospel, were so averse to the will of God that he gave you over into the hands of your enemies. Had you been faithful to the Lord and kept the word of his patience, as did the church at Philadelphia (see Rev. iii. 10), the Lord could and would have kept you from the hour of temptation, as he did them. The fact that God permitted or caused these troubles to befall the church must be taken as evidence that you had so far departed from the simplicity of the gospel as to justify your overthrow. In fact, the Mahometans were far more tolerant toward the true Christians that fell into their power than were the warring factions of the church toward one another. Moreover, as soon as Catholicism had acquired the complete control of the Greek Church at Constantinople, and had firmly introduced the worship of relics and images therein, God gave it into the hands of the Turks, who hold dominion over it to this day.

About the beginning of the fifth century the Roman Catholic Church stained its hands in the persecution of the Donatists in Africa, many thousands of whom suffered death at your hands; and ere you had completed your bloody conquest, God gave your ill-gotten dominion over to Genseric, the Vandal conqueror, as you called him. Under his rule the Donatists fared far

better than under your rule. Genseric even took and pillaged Rome itself. It is true the Catholics complained bitterly of the treatment they received at his hands, and at the hands of Huneric, his son and successor; but they claimed, and with good reason, too, that they were only paying the Catholics back in their own coin for their abuse of the Donatists and the followers of Arius. About this time, too (the beginning of the fifth century), the Goths, Suevi, Heruli, Vandals and Burgundians, who were tinctured slightly with the doctrine of Arius, were gradually overturning the western Roman Empire, in which the Catholic element was continually worsted. All these troubles which came upon the church in those times, including a large dismemberment of Italy by the Lombards, and later on by the Normans, can not be accounted for otherwise than by the aversion God had for your conduct and form of worship.

Nor can we close this chapter here. You know your church, engineered by the popes, in the twelfth and thirteenth centuries drew the sword to wrest Jerusalem and Palestine from the Mahometans. These same popes, though *infallible,* as you believe, utterly failed, after the loss of millions of blood and treasure, and left the land of Palestine in the peaceable possession of the Turks.

You know, too, that in the fourteenth and fifteenth centuries your popes and church determined to override all opposition to the supremacy of the popes, and to this end employed the Inquisition to ferret out, and punish with the rack, fagot, confiscation and death, all

opponents. So bloody had this work become, and so odious was the sale of indulgences, that all the better feeling of humanity revolted at the horrible spectacle. When these things were at the zenith of their glory—if there could be glory in shame—God stirred up Martin Luther, who came to the front with his ninety-five theses in 1527. The sound of Luther's hammer with which he nailed his theses to the walls of Wittenberg was heard throughout the Roman Catholic world, and sounded louder than all the bulls the Pope hurled against Luther. Then began the dismemberment of the Pope's imperial power. England denied to the Pope his civil and ecclesiastical power over England. Ireland, Scotland, Germany, Sweden, Denmark and Holland soon followed. By the year 1870, before the Pope's infallibility was proclaimed, every Catholic country on earth had repudiated the Pope's civil jurisdiction; even Catholic Italy, the Nestor of Catholicism, wheeled out of line. To-day there is no Catholic nation on earth so ignorant or so enslaved as to do him homage in civil rule.

On the 24th of August, 1572, Rome exhibited herself in all her naked ugliness, by the sanction of one of the most atrocious massacres ever perpetrated in any civilized nation on earth. Planned by the Jesuits and carried out by the Catholic priests, the accomplishment of this infamy brought rejoicing to the Pope and his cardinals. When the news reached Rome that seventy-two thousand Protestants had been butchered, in France, in cold blood, and without a moment's warning, the church bells rang merrily, and the hellish deed was cel-

ebrated with bonfires at night and other demonstrations of joy. Men, women, children and innocent babes shared the same fate, and the streets of Paris were red with blood.

These are historic facts: and now I would like to know if there is an honest Catholic on earth to-day, who estimates the salvation of his soul at the value of a fig, that can or will sanction such an abomination? Can a person in high authority, pretending to do business for the Lord Jesus Christ here on earth, can he sanction this in the sight of Him who said, "Love your enemies, and do good to them who hate you, and pray for them who despitefully use you and evil entreat you"? I know Catholics try to evade the force of these things, and shift the responsibility by saying it was "*the spirit of the age,*" and that the civil powers did it, etc. The spirit of the age, you should remember, is naught but the spirit that the papal power had engendered and instilled and cultivated in these people for the last thousand years, of which this Bartholomew's affair is the legitimate outcome. This is a weak and lying subterfuge. Had the Pope and his high officials desired to put a stop to these things, their power over the civil governments where they ruled was such that they could have prevented the butchery of fellow Christians had they so desired. The rule was for the pope or the church to excommunicate the so-called heretics, consign them to eternal damnation, and then turn them over to the civil powers to do the rest. Were there but a few of these atrocious deeds, and they far between, they might be overlooked; but when the thing was continued

on a large scale year in and year out, and century after century, with no rebuke from Rome, we are forced to conclude that it all was done at the instance of the popes of Rome.

The Jesuits, who planned and instigated St. Bartholomew's massacre, had at this time become busybodies in all the civil governments which tolerated them. They planned the destruction of Joseph, king of Portugal, who made a narrow escape from their snares. This led to an investigation of their conduct, and the principles that governed them. The result was that they were declared outlaws, and banished from his kingdom in 1759. In 1764 France expelled them, and suppressed their order. Normandy and Bretagne followed soon after. At this the infallible Pope thundered one of his famous bulls against the governments that dared to suppress his favorite tools, and ordered their reinstatement; but France and Portugal treated his order with contempt. In 1767 Spain banished them as a dangerous order, and confiscated their property in its kingdom and dependencies. At the same time Ferdinand banished them from Naples and Sicily. The Duke of Parma ordered them out of his dominions. At this Pope Clement XIII. thundered against them his infallible bulls, but they availed nothing. Seeing his authority was set at naught, he grieved his life away and died. His successor, Clement XVI., found it expedient to suppress the order in the fifth year of his pontificate. This pope declared it as his opinion that the order had outlived its usefulness, and, by their impropriety of conduct, their loose casuistry, and their mischievous arts, had

forfeited all claim to further encouragement. He therefore issued a bull for their annihilation. Their colleges were seized and their property confiscated. After this another pope undertook to revive the order; but I am informed that there is not now a country on earth that tolerates them except the United States. They will probably try their hand to establish a reign of terror here, that will lead to their suppression. Thus the disintegration of Rome goes on little by little by the force of truth, as the world becomes enlightened in regard to the great monstrosity.

Now, to my mind, there can be no reason why Roman Catholicism has thus lost its civil rule except that its wicked abuse of its civil power in supporting and enforcing its abominable religious practices by the sword was so offensive in the sight of God that God is lending a hand in its destruction.

Suppose that we next inquire into the effect that your doctrine has upon the people who profess and practice the same faith. You know that the popes of Rome, in the exercise of their civil jurisdiction over the world, in the fifteenth century granted unto Spain the right to colonize and control all South America, including Mexico and the West India isles; and that, by virtue of this grant, Spain colonized with her Catholic subjects and took control of all these countries. By reason of these things, all those countries became Catholic, and have remained so to this day, being all the time continually under Catholic rule and Catholic teaching. So it is fair to assume that those countries ought

to give a just exhibition of the power of the Roman Catholic religion to moralize, refine and educate their citizens.

Another thing that will make this all the more forcible is the fact that it has ever been the policy of this church to keep her people in ignorance, both of the Bible and modern literature, so that her subjects would know nothing except what they received from the Catholic priests, whom she schooled in her convents and sent among them for that purpose. Therefore, on the score of ignorance, those countries present to her all her heart's desire, a model of perfection. No other literature, ancient or modern, ever entered this region except such as was furnished by authority of the Vatican.

How, then, stands the account? Her colonies in South America, Mexico and the West Indies are in a deplorable condition when contrasted with the free, Protestant United States. Ignorance is at a premium. Not one in twenty can read and write, and the Scriptures are interdicted from circulation among them. Only within the last three years Bibles and Testaments sent into Venezuela by the American and Foreign Bible Society were seized and burned by the Catholics, and the distributing agents were drummed out of the country. More than this, their ignorance and superstition are easily excited; hence all those Catholic countries are cursed with insurrections, rebellions, feuds and turmoils almost continually.

Comparatively few railroads, telegraphs, electric lights, colleges or schools of note exist among them.

It is true here in the United States the Catholics have schools, and good ones, too, of their kind; but certainly not as a matter of choice, but because they are forced into competition with the American free-school system. It has become a matter of necessity with them to have their own schools so they can train their sons and daughters in the doctrine of Catholicism, and keep them away from the free schools and Protestant teaching, that they may receive their religious teaching from their priests, who are sworn to reverence the pope and obey his behests.

And, notwithstanding all their efforts to keep their sons and daughters cooped up from contact with the enlightened influence of Protestants in these United States, still the incidental effect of Protestant civilization upon their subjects, resulting from mere contact and association, is so great that they are a hundred per cent. in advance of their subjects in South America, in arts, literature, morals and refinement. Did they desire their Catholic children in those benighted regions to receive an education, they could and would educate them in those countries where they have things all their own way. Take Italy as an example. It has been under Catholic control for more than a thousand years, yea, for near two thousand, let them tell it. It ought therefore by this time to be a perfect heaven in education, refinement and religion, if Catholicism is capable of making any country or people such. But how is the count? Statistics show that there is only thirty per cent. that can read and write, and even the Pope himself acknowledges that his Catholic subjects are an ig-

norant, wicked and rebellious race of beings, who have despoiled him of civil power in Italy and have imprisoned him in the Vatican. So it is all mere bosh to look to Rome for advancement in education, religion or refinement.

It is perhaps best, while considering the claims of Roman Catholicism to the universal dominion of the world, to consider the claim that is sometimes urged in regard to the stone cut out of the mountain, that smote the image upon its feet, and destroyed it, and "became a great mountain and filled all the earth" (Dan. ii. 34, 35). Catholics and some Protestants claim that this stone is Christianity, and that it began to smite imperial Rome upon its feet when it was divided. And it is claimed by Catholics that it was imperial Rome which went down before Christianity, and was superseded by the rule of the popes; which rule and power was to become, and did become, a great mountain and fill all the earth. Protestants claim that it was pagan Rome that was ousted by Christianity when it struck it upon its feet.

I can not adopt either of these theories. It is not true that Christianity destroyed imperial Rome. It is claimed by all the historians of the times that the barbarians of the North overran and destroyed imperial Rome of the West, and that the Saracens and the Turks overran and destroyed the eastern part. And no one asserts that Christianity did it. This disposes of the Catholic view.

In regard to the Protestant view, it is not true; because the Christianity that did or could strike imperial Rome upon its feet, in its divided state, was terribly polluted with paganism itself, as witness its worship of relics, images, demons or dead saints to whom they were praying, and to or through which they hoped or expected salvation, temporal and eternal. Note, also, the adoption of feast days and other superstitious notions of the heathen around them. It is true they pretended to believe in Jesus, which the pagans did not; but it is also true that in works they denied him.

But this Protestant view does not fill the measure of the prophecy. The prophet states that "*the stone that smote the image upon its feet broke up the iron, and clay, the brass, the silver and the gold together, which became like the chaff of the summer threshing-floor; that the wind carried them away so that no place was found for them.*" Now, no Protestant will have the cheek to claim that Christianity destroyed either these civil governments or the paganism that was in them. No, this will not do, because it does not meet the conditions of the prophecy; Christianity has never done what the prophecy claimed for the stone.

Again, the prophecy says the stone that smote the image "*became a great mountain and filled the whole earth*" (verse 35). It is proper here to say that the prophet never intended that the phrase "*the whole earth*" should mean what we now understand by that expression; but the same as when he said, "the *third* [or brass] kingdom should bear rule over all the earth" (verse 39). It should have been translated "*all the*

land"; evidently all the land that Nebuchadnezzar ruled over, or perhaps some more, as "*all the earth*" of verse 39 has reference to the rule and kingdom of Alexander the Great, as all interpreters agree. With this meaning before us as to the extent of "*all the earth*" filled by the mountain stone, we are to understand all the land occupied by imperial Rome; all that Rome and the other three kingdoms had occupied when the stone smote it upon its feet. What power then struck the Roman Empire upon its feet that destroyed it and its power and authority over the territory of the other three kingdoms (the Babylonian, Medo-Persian and the Macedonian)? Does history inform us? If so, then it is a matter of history, and can not be settled by the imagination.

It is stated of this stone that *it was cut out of a mountain without hands.* This must be significant of something; it is surely not an idle phrase thrown in here to fill up space. It must surely refer to some political power that had no existence before it was cut out. And I would be very loth to say of Christianity that *it was cut out without hands;* for surely God and all the prophets had a hand in cutting *it* out. The construction would also indicate that *as soon as it was cut out* it got in motion to destroy this image.

These things premised, I would again ask, What power struck the Roman Empire upon its feet, and overran all those countries? Is it not a fact that Mahometism did just what is predicated of the stone? It rose up suddenly and began its destruction of the Roman Empire; and in the short space of ten years had taken,

overrun and conquered Persia, Babylon, Syria and Egypt, and thundered against the walls of Constantinople itself; and within the next hundred years took all north Africa and Spain, and the city of Rome itself trembled at its presence. Eventually the same power took Constantinople and all Macedonia and Greece, and all the islands of the Greek archipelago, including Cyprus. It was not a power that had previously been in hand by either God or man. So it is a fact that it took all the territory of these kingdoms, and ground their civil rule to powder, so there was not a vestige of them left. The lives of the people, however, were spared for a season and a time, and became engrafted into the stone, and helped to swell it into the size of the *"great mountain."* It is worthy of note here that the Mahometan power took away every vestige of the imperial power of the Roman Empire that existed when they came in collision with it; the western part having come to an end prior to the rise of Mahomet. So the conquest of the Mohometan power fills the measure exactly.

Daniel says of the three first governments that *"they had their dominion taken away,* yet their lives were prolonged for a season and a time" (Dan. vii. 12). Now, it is a fact that Medo-Persia took away the dominion of the Babylonian kingdom; and that the Macedonians took away the dominion of the Medo-Persian kingdom; and that Rome took away the dominion of the Macedonians; but it is a fact that all these kingdoms continued to live on in a subordinate sense till the Saracens swept them all out of existence.

Many have thought that because nearly the same kind of averments are made of God's kingdom in verse 44 that is made in verses 45 and 34 and 35, that therefore they are the same. But a little careful attention to those passages will dispel the illusion. The principal predicates of verse 44 are the setting up of God's kingdom, and the time of its being set up. The third implied averment is that God's people are to possess his kingdom, which means primarily they are to possess it from the day of Pentecost till he comes again. The last averment of verse 44 is that it (God's kingdom) "*shall break in pieces and consume all* THESE *kingdoms.*" The Septuagint says, "*all* OTHER *kingdoms,*" but the equivalent of "other" is not in the Greek text of the Septuagint. It reads literally: "Shall break to pieces, and grind to powder *all kingdoms,* and shall stand forever." This, as the reader will see, is something very different. The stone kingdom only consumes imperial Rome and its subordinate kingdoms of Macedonia, Medo-Persia and Babylon, which are all broken together and carried away by the stone kingdom; while God's kingdom breaks to pieces and grinds to powder all kingdoms (of the world), as in Dan. vii. 13, 14. I think, therefore, that the Septuagint is right, and that modern translators have been led astray by the thought that the stone kingdom and God's kingdom were the same, and therefore they have foisted the meaning of verse 35 into verse 44 without any justifying reason.

It is very evident, too, from Dan. vii. 13, 14 and from Rev. xi. 15, that the time in which God's

kingdom is to break in pieces and consume all kingdoms is when he comes again, and is yet future; whereas the time for the stone kingdom to strike the Roman kingdom on its feet must be while the feet are in existence, which existence could not begin before A. D. 320, nor later than 1453, for this is the only period in which the Roman Empire existed in a divided state. There is therefore nothing in the second chapter of Daniel that supports any of the pretensions of Roman Catholicism. And what they seek to appropriate to themselves belongs to the Mahometan Empire. You will notice, further, that it does not strike the iron kingdom upon its legs or ankles, but upon its feet, and at a time when the toes (the last extremity of the feet) are mixed with the clay, evidently the last existence of the iron kingdom.

Now, if, as the Catholics claim, they are the people to whom the kingdom is given, how shall we understand the declaration that "all dominions shall serve and obey him," when it is a fact that no kingdom on earth is now serving the Pope or his civil rule? If the service now rendered by the kingdoms of the world fills the measure of the service and obedience to Christ contemplated in Dan. vii. 14, then I must confess that I have no just conception or appreciation of what constitutes service and obedience. The popes of Rome have often urged the civil powers which she controlled to draw the sword to sustain their supremacy, yet it is an eternal and unalterable truth in the spiritual reign of Christ that "he who takes the sword shall perish by the sword" (Matt. xxvi. 52). And "he that kills

with the sword must be killed by the sword" (Rev. xiii. 9). The probability is that Rome will yet make a desperate effort to regain her lost civil power, somewhat akin to St. Bartholomew's massacre, and, if she does, the probability is that the civil powers will arise in the strength of Israel's God, and wipe the abomination from the earth. Then will be verified the prediction that "in one day shall her plagues come, death, mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judges her."

This will close my direct letters to the Catholics, which I hope they will carefully consider and come to the conclusion, to which every righteous man must come, that "he that will serve God must serve him in spirit and in truth." This being a fact, it is also a truth that we can not reach heaven by holding onto the Pope of Rome, or any other man, but must "work out our own salvation with fear and trembling."

CLOSING EXHORTATION.

That same God who, in the beginning of his revelation to man, disclosed to man his origin, has in the close of his revelation revealed to man his final destiny, in this communication to his beloved apostle John. And as there is no other name given among men whereby we can be saved than the name of Jesus Christ, whom God has exalted and given a name above every other name; and seeing he has anointed him to be a Prince and a Saviour, and promised him that in due course of time he would give him the kingdom of the world (predicted in Dan. vii. 13, 14, and to be realized as in Rev. xi. 15)—we may naturally expect this last revelation of our God and his Father to be freighted with much of the scenes of his glory and power when he comes to be installed Lord of lords and King of kings, and to be admired in all them who believe in him, to whom the gospel of Jesus Christ has been felt to be God's power to save. To such the precious words of Jesus, "If I go and prepare a place for you, I will come again and receive you unto myself; that where I will be, there you may be also" (John xiv. 3), are intensely interesting.

We therefore look forward with hope to the time when he will say, "Come, you blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This will start the natural inquiry as to when the Lord will return to receive his people. I have thought much upon this theme, and have written

considerable in regard to it, both in this book and in my "Letters to the Jews and Gentiles," and, at the risk of a little repetition, I will again say that it must necessarily be in the near future. To this fact bear witness all the prophets who have spoken upon the subject. Of these, Daniel is one of the most noted. Paul comes next, then Peter and John, all of whose utterances are crowned by the declarations of the Lord Jesus himself.

Daniel starts with the Babylonian kingdom, thence to the Medo-Persian, followed by the Grecian and then by the Roman kingdom, out of which, near its close, comes forth a political ecclesiasticism "that dominates over and wears out the saints for a time, times, and a dividing of time," twelve hundred and sixty years, as it is supposed the symbol indicates. At the close of this time the judgment shall set in against the ecclesiastico-political power to take away its dominion and to consume and destroy it unto the end. Then the kingdom of the world is to revert to the Lord and his people, when the Lord comes in the clouds of heaven (Dan. vii. 13, 14, 27). The reader will see by this that all four of those kingdoms have come and gone, and that the political ecclesiasticism that was to follow and wear out the saints has had its rise and done its bloody work. The judgment has set in against it so that its political power has been taken away, and its ecclesiastical reign is tottering to its fall. The next great event that was to follow is the coming of the Son of man in the clouds of heaven.

Paul is not quite so definite as to duration and time of this political ecclesiasticism, but he is just as

positive that it must come and do its direful work in the future of the time he wrote, and before the Lord would come; that the Lord would consume it with the spirit (inspiration) of his mouth, and "destroy it with the brightness of his coming." This accords exactly with Daniel, and leads on to the conclusion that the next great event is the coming of the Lord.

Peter does not directly deal with this apostasy of Daniel and Paul, but he does show that there was to be a fearful apostasy in the latter days that would call in question the second return of our Lord, and he gives us clearly to understand that the present order of things is to continue till the Lord does come. This leads on to the conclusion that the next great event that is to occur is the coming of the Lord and the destruction of the wicked.

John is very definite, when properly understood and concentrated. He gives us clearly to understand (in Rev. xiii. and xvii.) that the great apostasy of Daniel and Paul must occur before the Lord comes, and that the next great event that is to follow the destruction of the apostasy is the marriage supper of the Lamb of God, which can not occur till he comes again. Hence the next great event to which the people of this world must wake up is the return of our Lord, at which time all heaven will ring with the sound of great joy that the kingdom of the world has become the kingdom of the Lord's Anointed.

Reader, are you ready for that hour? Have you lived so that from the depths of your inmost soul you can join with John in saying: "COME, LORD JESUS,

COME"? If you are not prepared for this, you had better set about the preparation at once; for, as sure as the heavens and the earth exist by the power of God's word, so sure will the Lord come again to reckon with our race. And the condition of things in our world that was to immediately precede his coming is fast drawing to a close—is near our doors.

The Lord Jesus is not definite in time, but he is definite in the order of events. "The wheat and the tares" must grow together in his kingdom till he comes —till he orders the tares gathered out. He also "went into a far country [into heaven], to receive for himself a kingdom and to return." Prior to this he called his servants and committed to them his goods, commanding them to occupy till he returned. This he did in Matt. xxviii. 18-20: *"Go ye, therefore, and teach all nations,"* etc. It is very evident from these averments that the Lord contemplated no change in his orders till he returned, and no material change in the morals of our race till he did return.

To sum it all up, Daniel's forecast of events from his day till the Son of man should come in the clouds of heaven is about completed. Paul's intervening reasons as to why he could not soon come are already past —only the destruction of the apostate power when he did or should come. John's development of the apostasy is completed in history, all except its final doom; hence now, at almost any time, we may expect the air to resound with the cry, "BEHOLD, HE COMETH! BEHOLD, HE COMETH!!" Oh, for the Lord's sake, do let us believe in his return, and strive to make ourselves

worthy of a place among the redeemed in Christ Jesus.

I now close this volume with the earnest desire that it shall be acceptable in the sight of God, and that it will be productive of much good. May it strengthen the faith and love of the children of God, remove skepticism, humble the wise and self-righteous, exalt them of low degree, and be to the honor and glory of God. Amen.

WILLIAM RUBLE.

SALEM, Ore.

Jan 30 1902

MAY 31 1901

Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2005

PreservationTechnologies
A WORLD LEADER IN PAPER PRESERVATION
111 Thomson Park Drive
Cranberry Township, PA 16066
(724) 779-2111

LIBRARY OF CONGRESS
0 014 503 067 5